

THE MAJOR AND MINOR SIGNS OF THE DAY OF JUDGEMENT

علامات يوم القيامة الصغرى و الكبرى



By Sheikh Yusuf al-Nabhani

Translated by Arfan Shah al-Bukhari

Sheikhy Notes

Sheikhy Notes

© Sheikhy Notes and Arfan Shah al-Bukhari 2017

© Arfan Shah al-Bukhari. Forty Hadith on end of times, Syria and the Mahdi by Sheikh Yusuf al-Nabhani and Forty Hadith on Obeying the Ruler by Sheikh Yusuf al-Nabhani

First edition 2018

All rights reserved.

No part of this book may be reproduced, stored or transmitted in any form or by any means, electronic or otherwise, including photocopying, recording, Internet or any storage and retrieval system with or without permission from Sheikhy Notes and Arfan Shah al-Bukhari.

This is the third book of the non-profit book publishing venture known as Sheikhy Notes (charity no. 1163573), from the same person who brought Sheikhy Notes blog to you. Please consider contributing to our activities.

Academy: <http://sheikhynotesacademy.site>

Blog: <http://www.sheikhynotes.co.uk/>

Translation blog: <http://www.straighttranslations.blogspot.co.uk/>

Typesetting & Book Design by www.QashifMasud.com

Original Arabic title: 'Alamat Yawm al-Qiyamah al-Sughra wa al-Kubra

ISBN: 978-0-9935990-3-3

TABLE OF CONTENTS

Translator's Introduction	6
Author's Introduction	9
The first type of condition to precede the Hour	11
Three eclipses	32
Frequent earthquakes, many killings and tremors	35
Metamorphosis and transformation	39
A red wind, severe and violent	43
The wind	45
Deferment of the leaders of the people to stars in the sky	49
Many deaths	51
On the conditions of the hour	54
Final chapter	72
Section One	
The Mahdi	76
The appearance of the Imposter (al-Dajjal)	77
Section two	
The descent of 'Isa (upon him be peace)	87
The coming of Ya'juj and Ma'juj	92
The sun rising from the west	100
Notification	
The coming of the Beast	104
The Smoke	107
The Wind	108
The lifting of the Quran from the pages and chests	111
The last major sign of the Hour: the fire that comes from the pit of Aden and gathers people to the place of judgement	112
Appendix one - Forty hadiths on end of times	118
Appendix two - Obeying and rebelling against a leader	153
Appendix three - Obligation of obeying the leader of the Muslims	177

TABLE OF CONTENTS

THE FIRST TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE FORM

1	Introduction
2	The first type of translation is that which preserves the form
3	The second type of translation is that which preserves the meaning
4	The third type of translation is that which preserves the style
5	The fourth type of translation is that which preserves the spirit
6	The fifth type of translation is that which preserves the essence
7	The sixth type of translation is that which preserves the form and meaning
8	The seventh type of translation is that which preserves the form and style
9	The eighth type of translation is that which preserves the form and spirit
10	The ninth type of translation is that which preserves the form and essence
11	The tenth type of translation is that which preserves the form and all
12	The eleventh type of translation is that which preserves the meaning and style
13	The twelfth type of translation is that which preserves the meaning and spirit
14	The thirteenth type of translation is that which preserves the meaning and essence
15	The fourteenth type of translation is that which preserves the meaning and all
16	The fifteenth type of translation is that which preserves the style and spirit
17	The sixteenth type of translation is that which preserves the style and essence
18	The seventeenth type of translation is that which preserves the style and all
19	The eighteenth type of translation is that which preserves the spirit and style
20	The nineteenth type of translation is that which preserves the spirit and essence
21	The twentieth type of translation is that which preserves the spirit and all
22	The twenty-first type of translation is that which preserves the essence and style
23	The twenty-second type of translation is that which preserves the essence and spirit
24	The twenty-third type of translation is that which preserves the essence and essence
25	The twenty-fourth type of translation is that which preserves the essence and all
26	The twenty-fifth type of translation is that which preserves the form and meaning
27	The twenty-sixth type of translation is that which preserves the form and style
28	The twenty-seventh type of translation is that which preserves the form and spirit
29	The twenty-eighth type of translation is that which preserves the form and essence
30	The twenty-ninth type of translation is that which preserves the form and all
31	The thirtieth type of translation is that which preserves the meaning and style
32	The thirty-first type of translation is that which preserves the meaning and spirit
33	The thirty-second type of translation is that which preserves the meaning and essence
34	The thirty-third type of translation is that which preserves the meaning and all
35	The thirty-fourth type of translation is that which preserves the style and spirit
36	The thirty-fifth type of translation is that which preserves the style and essence
37	The thirty-sixth type of translation is that which preserves the style and all
38	The thirty-seventh type of translation is that which preserves the spirit and style
39	The thirty-eighth type of translation is that which preserves the spirit and essence
40	The thirty-ninth type of translation is that which preserves the spirit and all
41	The fortieth type of translation is that which preserves the essence and style
42	The forty-first type of translation is that which preserves the essence and spirit
43	The forty-second type of translation is that which preserves the essence and essence
44	The forty-third type of translation is that which preserves the essence and all
45	The forty-fourth type of translation is that which preserves the form and meaning
46	The forty-fifth type of translation is that which preserves the form and style
47	The forty-sixth type of translation is that which preserves the form and spirit
48	The forty-seventh type of translation is that which preserves the form and essence
49	The forty-eighth type of translation is that which preserves the form and all
50	The forty-ninth type of translation is that which preserves the meaning and style
51	The fiftieth type of translation is that which preserves the meaning and spirit

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Every Soul Will Experience Death

THE FIRST TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE FORM

THE SECOND TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE MEANING

THE THIRD TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE STYLE

THE FOURTH TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE SPIRIT

THE FIFTH TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE ESSENCE

THE SIXTH TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE FORM AND MEANING

THE SEVENTH TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE FORM AND STYLE

THE EIGHTH TYPE OF TRANSLATION IS THAT WHICH PRESERVES THE FORM AND SPIRIT

In the name of Allah, the Most Merciful, the Most Compassionate; Lord of the Universe, all praise belongs to Allah (the Almighty and Majestic); and may prayers and peace be upon the final Messenger, his family and his Companions, and whoever follows his path until the Day of Judgement.

We are pleased to introduce the latest publication from Sheikh Notes. Namely, *The Major and Minor signs of the Day of Judgement* / 'Allamat Yawm al-Qiyamah al-Sughra wa al-Kubra by Sheikh Yusuf al-Nabhani, which is a summary of Sheikh Muhammad ibn Rasul al-Barzanji al-Husayni's *Divulging the Conditions of the Hour* / al-Isha'ah li-Ashrat al-Sa'ah.

Sheikh Yusuf ibn Isma'il al-Nabhani's lineage goes back to the tribe of Nabhan, who were Bedouins of a bygone age in a Palestinian village called Ijzim, in the Haifa district.¹ He was born in the year 1265 AH (1849 CE). He studied the Quran with his father Sheikh Isma'il; and then when he was thirteen, he moved to Egypt in order to study at al-Azhar University. There he studied the sciences of Islam under all of the leading scholars of the area, eventually graduating in 1289. He was an adherent of the Shafi'i school of Islamic law and followed Imam al-Ash'ari in Islamic doctrine.

He received licences from various spiritual paths to teach the sacred sciences. These include licences in the Idrissi path from Sheikh Ismail al-Nawab, the Rifa'i path from Sheikh Abdulqadir Abi Ribah al-Dajjani al-Yafi, the Khalwati path from Sheikh Hassan Ridwan al-Sadi'di, the Shadhili path from

¹ Haifa is now in Israel.

Sheikh Muhammad ibn Mas'ud al-Fasi and Ali Nur al-Din al-Yashrti, the Naqshbandi path from Ghath al-Din al-Irbali and Imadullah al-Hindi, and the Qadari path from Hassan ibn Hilwah al-Izzi, as well as others. He died in Beirut after a lengthy sojourn in the illumined city of Medina in 1350/1932.

Sheikh Muhammad al-Barzanji was born in Sharzawar, a Kurdish village in Iraq, on the 12th of Rabbi al-Awwal, 1040 AH. He learned Quranic recitation from his father and travelled extensively in search of knowledge. He died in Medina in 1100 AH. His funeral was attended by a great number of people.

In his work, Sheikh Muhammad consolidated all the works about the Day of Judgement. Indeed, it is considered to be one of the best classical works on the subject. Then later, Sheikh Yusuf would come to summarise this work into the book you see before you.

Also included are three excellent appendices. One is a collection of forty hadith about the Day of Judgement by Sheikh Yusuf al-Nabhani. The second is an article about obeying and rebelling against a leader. This subject has become increasingly important in this time. The third part comprises of forty hadith about obeying the leader by Sheikh Yusuf al-Nabhani. We pray that Allah accepts this translation, forgives our families, teachers and all Muslims. May endless and countless blessings be showered upon the final Messenger (may Allah bestow upon him peace and blessings), always and forever.

In the name of Allah, the Most Merciful, the Most Compassionate

The [subject of this work is the] conditions of the Hour: both the major and minor signs which he (may Allah bestow peace and blessings upon him) informed us of.

All praise belongs to Allah, the Lord of the universe; and may peace and blessings be upon the master of the Messengers, Muhammad (may Allah bestow peace and blessings upon him).

Know that I have summarised this work, with some additional attributions, to the writer of the book *al-Isha'ah li-Ashrat al-Sa'aht* / *Divulging the conditions of the hour*, authored by the erudite scholar al-Sayyid Muhammad ibn Abd ar-Rasul al-Hasani al-Barzanji al-Madani. He passed away in the year 1103/1691. This is one of the most precious books to be authored on this [matter]. I followed it [a quote] with what was transmitted in the book *al-Yawaqit al-Jawahir* of Imam al-Sha'rani (may Allah be pleased with them).

Al-Barzanji (may Allah show him mercy) said, "The conditions of the Hour - meaning its signs - are divided into three types. Firstly, those matters which have already occurred; and these are the signs that are afar. Secondly, those matters which are clear and have not yet [fully] occurred, but they do not increase or become complete until reaching the extent of the third type. [And the third type] consists of the immense signs that come just before the Hour, whereby they follow one after the other like the beads of a cut necklace."

AUTHOR'S INTRODUCTION

By

Sheikh Yusuf al-Nabhani (may Allah show him mercy)

The [initial] signs of the end of time have come and gone:

One: the passing of the Prophet (may Allah bestow peace and blessings upon him)

A group of Companions narrated hadiths in which it was stated that this was from the signs. For example, there is the narration of 'Abdullah ibn 'Umar (may Allah be pleased with them) that was reported by al-Tabarani (may Allah show him mercy).

Two: the loss of the Companions (may Allah be pleased with them)

'Ali (may Allah be pleased with him) reports that the Prophet (may Allah bestow peace and blessings upon him) said, "The Hour will not come until a man will seek my Companions like you seek something but he will not find them."¹

Three: the martyrdom of 'Uthman ibn 'Affan (may Allah be pleased with him)

Hudhayfah (may Allah be pleased with him) said, "The first tribulation was the killing of 'Uthman and the last is the emergence of the Imposter."²

¹ Ahmad 1/93, Abu Na'yim in al-Fatan 1/385.

² Ibn Abi Shaybah 7/425.

Four: the battle against the Tatars (Mongols) and their tribulation

It was narrated in the six books of hadiths (except al-Nasa'i (may Allah show him mercy)) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not come until you will fight a people whose sandals have fur. The Hour will not be established until you fight a people whose eyes are small, faces are red and noses are thin. It is as if their faces are like hammer shields."³

Al-Bukhari (may Allah show him mercy) reports that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not come until you fight Khuzz and Karaman of the non-Arabs. Red-faced, flat noses, small eyes, faces like hammer shields and sandals of fur."⁴ In another narration, "Wide faces and thin noses." "Thin noses" means thin and stretched. It has also been claimed that it refers to the thick tip of the nose, as said by al-Nawawi (may Allah show him mercy).

Majan, plural *majan*, means shield and "hammer" refers to wide faces. Khuzz is a famous generation from the provinces of Ahwaz (Iran) near the non-Arab part of Iraq.

Al-Nawawi (may Allah show him mercy) said, "These

³ Al-Bukhari 3/1070, Muslim 4/42233, al-Tirmidhi 4/497, Abu Dawud 4/112, Ibn Majah 2/1371, and Ahmad 2/300.

⁴ Al-Bukhari 3/1315, Muslim 4/2234, Ahmad 2/219, al-Hakim 4/522, and Ibn Majah 15/144.

hadiths are all miracles of the Messenger of Allah (may Allah bestow peace and blessings upon him). We knew the state of them by the description given by the Prophet (may Allah bestow peace and blessings upon him); the Muslims fought them many times."

Al-Taj al-Subki⁵ (may Allah show him mercy) said in the *Tabaqat*, "By Allah, there has not been a greater sedition than the Tartars since the creation of the world!"⁶

Al-Sakhawi (may Allah show him mercy) said, "They continued to come forth until the last was Tamur al-Araj. All of it makes clear his truthfulness (may Allah bestow peace and blessings upon him), [as when he said], 'The first to crucify my nation is a king of the tribe of Qantura.'"⁷

Qantura was a bonds woman of Ibrahim the Bosom Friend (upon him be peace) and from her offspring came the Tartars. They destroyed Baghdad and killed al-Musta'sim, the last Abbasid caliph [in Baghdad], in the year 656 AH.

It was reported by al-Khatib (may Allah show him mercy) that 'Ali (may Allah ennoble his face) said, "There is a city between Furtat and Dijlah in which there is king from the tribe of al-'Abbas. The cross-eyed came with detestable war, whereby women are taken prisoner and men are slaughtered as cattle are slaughtered."⁸ Hafiz al-Suyuti (may Allah show

⁵ He was a noted scholar who lived 728-771 AH.

⁶ Tartars, along with the Mongols, decimated entire cities by massacring all the inhabitants.

⁷ Al-Tabarani, al-Kabir 10/181.

⁸ Al-Khatib in his *Tarikh* 1/39. The Mongols led devastating attacks

him mercy) said, "This occurred more than two hundred years after al-Khatib died. This is what strengthened the hadith."

Five: the fire that illumined the necks of the camels of Busrah

This was reported by him (may Allah bestow peace and blessings upon him) in al-Bukhari and al-Hakim (may Allah show them mercy) in *al-Mustadrak* from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until a fire comes out of the earth of Arabia that illumines the necks of the camels in Busrah."⁹

It was reported by Ibn Abi Shaybah, Imam Ahmad (may Allah show them mercy) in the chapter of the coming of the Tartars and authenticated by al-Hakim, from Abu Dharr (may Allah be pleased with him), that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "I wish I see [it]! When the fire comes from the mountain of Warak that illumines the necks of the knelling camels of Busrah like the light of the day."¹⁰

Al-Tabarani (may Allah show him mercy) reports with a

upon the Muslim world. They were an unstoppable force; and when they sacked Baghdad, they murdered so many people that the colour of the river Euphrates changed to red. This was indeed a clear proof of Prophethood.

⁹ Al-Bukhari 6/2605, Muslim 4/2227, Ibn Majah 15/253, and al-Hakim 4/490.

¹⁰ Ahmad 5/144, Ibn Abi Shaybah 7/471, and Ibn Majah 255.

chain of narration to 'Asim ibn 'Adi al-Ansari (may Allah be pleased with him) that he said, "We asked the Messenger of Allah (may Allah bestow peace and blessings upon him) for some words about the forthcoming, meaning what would occur in Medina. He said, 'Where is Hubs Sayal?' We said, 'We do not know!' A man came from the tribe of Sulaym, so I asked him, 'Where do you come from?' He said, 'From Hubs Sayal.' So I urged him to follow me and come to the Messenger of Allah (may Allah bestow peace and blessings upon him). I said, 'O Messenger of Allah! You asked us about Hubs Sayal and we said that we did not know. This man comes from there so I asked him and he affirms that he came from its people.' So the Messenger of Allah (may Allah bestow peace and blessings upon him) said, 'Where is your family [from]?' He said, 'From Hubs Sayal.' He said, 'Your family will receive a fire that illumines the necks of the camels of Busrah.'"¹¹

Abu Ya'la (may Allah show him mercy) reports a narration from Rafia ibn Bashir al-Sulami (may Allah show him mercy) from his father that he said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) said, 'It is as if a fire comes from Hubas Sayal. It moves the camels gradually and it is like the day and night...'"¹²

A hadith in *Musnad al-Firdaws* reports that 'Umar (may Allah be pleased with him) said, "The Hour is not established until the valleys of Arabia are alight by a fire that illumines the necks of the camels."¹³

¹¹ Ahmad 3/443 and Ibn Majah 15/254.

¹² Ibid.

¹³ Al-Daylami 5/89.

As-Sayyid Ali Nur al-Din al-Samhudi (may Allah show him mercy) in *The History of Medina/Tarikh al-Madinah*, after mentioning the previous hadith and others with the [same] meaning that warn of the coming of this fire, [explains the following]. The fire [referred to has already occurred and] was manifest and headed in the direction of Medina. From the east via the path of al-Sawariyyah, as it was supposed to come, and this was from the direction of the tribe of Sulaym.

Al-Badr ibn Farhan (may Allah show him mercy) said, "The fire came from the valley of Ahylayn."

The Qutb al-Qastallani (may Allah show him mercy) said, "It was manifest in the direction of the east on a moderate journey from Medina. It was said to be at Qa' al-Hayli, close to the region of Qurayzah, between it and Ahylayn, and before that it was a gradual earthquake lasting days. The Exalted said, 'We did not send a sign except by fear.'¹⁴ The people of Medina were able to face this matter due to the mercy of their sent Prophet (may Allah bestow peace and blessings upon him). Therefore, it turned away from them and headed north. The mercy was accepted and it became cool and safe. His (may Allah bestow peace and blessings upon him) training of his nation was manifest in this blessing."

Al-Nawawi (may Allah show him mercy) said, "It is commonly known that the fire [has already] come out, according to the people of Syria."

Al-Samahwadi (may Allah show him mercy) said that it

¹⁴ Quran: Isra 17:59.

was in his time: "It started with a light earthquake in Medina in Jumada al-Akhir in the year 654 [AH], which was subtle. We did not realise [the full extent] due to its aftershocks. But it intensified on Tuesday, when it was greatly manifest. On Thursday night - the third month in the last ten days [of the month] - there was a very great earthquake. The people were extremely concerned about it and it continued throughout the night. Then on Friday there was the greatest thunder, the earth moved like waves and the walls cracked, [and this continued] until Sunday, before the night. Eighteen tremors were reported by the Qutb al-Qastallani in his book that singled out this fire. It was during his time in Mecca."

Abu Shamah (may Allah show him mercy) was a witness in the noble book *Sanan al-Qadi al-Madinah*, as well as al-Qashani and others. They were all astonished by that [occurrence].

Al-Qashani (may Allah show him mercy) said, "An earthquake struck on Friday, a great earthquake that shook the pulpits of Medina, whereby the roofs were heard being split wide apart."

Al-Qastallani (may Allah show him mercy) said, "When it occurred on midday on Friday, the fire appeared, whose effect was manifest in the weather by great smoke that covered the horizon with darkness, so it became dark clouds and night. The fire spread out far and wide, so it was intensely manifest over Medina, from an eastern direction."

Al-Qurtubi (may Allah show him mercy) said, "Fire occurred in Arabia in the noble Medina. A great earthquake began on Wednesday night, the third of Jumada al-Akhir,

that continued until first light on Friday, then stopped and it manifested... the fire."

He said, "We saw the signs of the great country become rubble: tall buildings, and towers and minarets that we saw men sitting upon. We did not pass by a mountain except it was rubble and dissolved. Coming from all that like the fire was redness and blueness. It had thunder like the thunder of lightning. It took boulders from before us and combined the rubble to become a great mountain. Then the fire stopped close to Medina because a cold breeze came from Medina. This fire was seen boiling like the boiling of the ocean. One of my companions said to me, 'We saw it rising in the air for five days. We heard that it was seen in Mecca from the mountain of Busrah.'"

The Qutb al-Qastallani (may Allah show him mercy) said, "Its light was equal, internally and externally, until Mecca and Medina were illumined like the sun. Its effect was a blazing fire; and it became the light of sun upon the earth, as a naked yellowness. Its colour was naked redness, and the moon was as if it was eclipsed."

Abu Shamah (may Allah show him mercy) reports from a witness in his noble book *Sanan* that it was seen in Mecca from the open areas and wells. He said, "I was informed by the most trustworthy of those seen in Medina that it reached them in that it was written as Batayma."

Al-Majid (may Allah show him mercy) said, "The sun and the moon are in orbits that do not coincide except during eclipses."

Abu Shamah (may Allah show him mercy) said, "It was manifest to us in Damascus in which the trace of this eclipse [was seen] by the weak light upon the walls. We were astounded by this until the news reached us of it."

The Qutb al-Qastallani (may Allah show him mercy) said, "We were informed by a large group that they saw it from the mountain of Sayah. Reports also came from those who saw it in Batayma and Busrah, similar to what was in Medina from afar."

Al-'Imad ibn Kathir (may Allah show him mercy) said, "The jurist of the jurists Sadr al-Din al-Hanafi informed me, by saying, 'I was informed by my father Sheikh Safi al-Din, who taught in the Madrassah of Busrah, that he was informed by more than one of the Bedouins that the night became day when the fire was manifest. They saw the expanses of the necks of the camels illumined by this fire, so this promise was manifest. This miracle was in complete accordance with what he (may Allah bestow peace and blessings upon him) informed us of. A fire of this magnitude was not possible but this vow was complete. Its specificity was manifest from Friday and not hidden. These blessings were in the form of retribution and the hearts shook and were afraid. The leader of Medina, 'Izz al-Din Munif ibn Shayhah, set free all his slaves, repelled people from their oppression, cancelled taxes and they fell before the Prophet (may Allah bestow peace and blessings upon him). He [the leader] spent Friday and Saturday night in the masjid with all the people of Medina, even the women, the children and the people of the date palms. They humiliated themselves, they wept, uncovered

their heads, admitted their sins, and appealed for aid by their Prophet (may Allah bestow peace and blessings upon him). So Allah (the Exalted) removed this great fire from the north. It inclined to the Ahylayn valley in the direction of the north. It continued for a period of three months, as mentioned by historians. Then its period extended so it became widely known. The generality of creation was driven away by it. Its great matter was seen as one of the types of fire of the Afterlife."

The Qutb al-Qastallani mentioned from a trustworthy source that the leader of Medina sent a number of horsemen to it. The horses would not venture close to it, so their riders set off on foot to approach it. They mentioned that sparks were flying from it like castles and they did not succeed because of its vastness, despite their determination. They came to it at a distance not exceeding a large rock. Yet, they were unable to go beyond that point because of the heat of the ground, and the rocks were like nails below flowing fire and before it was a rising blaze. Therefore, the fire itself was like the peaks of the mountains and hilltops that were moving together. Stones were boiling and bubbling like the foam of the flowing sea. It was tied to the blaze so it darkened the horizon until someone would think that the sun and moon were eclipsed. Then it was covered from the eastern direction of the horizon."

There are many differences in the transmission of al-Matri about the knowledge of these religious affairs. 'Izz al-Din Munif, the leader of Medina, set free those whom he owned so that he could send them to the Bedouins. He said to the

horsemen, "Approach it and look at it. Is it possible that one of you can get close to it? The people are in fear of approaching it." [One of them said,] "We did not feel the heat, so we came off our horses, and then we moved toward it so as to arrive to it. It was consuming boulders and stones. So, in my hands I took an arrow from my quiver, to assist me, until we arrived to its source. I did not find pain or heat, its source was deep and it did not burn upon returning."

Al-Matri mentioned previously that it consumed all that it passed, from mountains to stones, but did not eat trees. He said, "It was clear to me that this concerned the warning of the Prophet (may Allah bestow peace and blessing upon him) about the trees in Medina. So it [the fire] was forbidden from consumption of the trees because it was necessary that it obeyed him (may Allah bestow peace and blessings upon him), above all creation."

Al-Qastallani (may Allah show him mercy) mentioned what was reported and added, "It was a sign on the path. Its depth could not be found, it disintegrated that which it came into contact with, from the trees, vegetation and pebbles; its eastern edge was between a mountain, it inclined there and stopped, from the Syrian side, and inclined towards the masjid; and it reached a mountain before it. It was said, 'That is incorrect. Its eastern side was the mountain of Uhud and passed the splitting in the valley of Hamza (may Allah be pleased with him), until it stopped before the masjid of the Prophet (may Allah bestow peace and blessings upon him), then it extinguished [itself].'"

He said, "I was informed by a man, that I rely upon, that it became huge [coming] from the Arabian lava. Some of it came towards the masjid, then it hung in its place and did not enter the masjid, as it became extinguished and froze there."

He said in another place, "It was coming from Syria. It moved and arrived to a certain place when it was said to it that the homes of rabbits were close to Uhud; so it stopped and became extinguished."

Al-Samwadi (may Allah show him mercy) said, "This is what was relied upon and it astonished those informed."

It was reported from Abu Shamah (may Allah show him mercy), by a witness in the book *al-Qadi Sanan al-Husayni*, that he said, "From its incline the fire descended downward, splitting until it reached the mountain of Uhud. It was as if the fire approached the lava tract then stayed weakened from inclining to Medina. It was prevented from coming to the tract, and then it continued to move towards the east."

There are similar positions of [other] historians that it steeply inclined, in the valley, that was twelve miles length and four miles wide, and its neck was half [a mile] long. It ran across the face of the earth and the boulders melted like lead. Then it continued to gather until the end of the lava reached the limit of the valley [towards the east]. This was until the middle of the valley, then it split towards the mountainside and inclined. The valley was completely destroyed with the rocks becoming shaped by the fire." Al-Samawadi said, "The effect of this blockage is present today there and it is called al-Habas (the dam)."

The Qutb al-Qastallani (may Allah show him mercy) said, "I was informed by all accounts that it left the earth without raised stones and long lances."

In fact, it was severed and split because of that [lava tract]; and then it came to the obstruction and behind the mentioned barrier, until it became an ocean [of fire] as far as the eye could see, in terms of length and width.

Six: the coming of the Lying Imposter, al-Dajjal

He will claim to be a Messenger from Allah, as he (may Allah bestow peace and blessings upon him) informed us.

It was reported by al-Bukhari that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until two great groups will have a great battle between them and their claim shall be one. Nor [will it occur] until lying imposters are sent, close to thirty in number and all of them will claim to be a Messenger from Allah."¹⁵

In the report of Ibn al-Zubayr (may Allah show him mercy) [the Messenger of Allah (may Allah bestow peace and blessings upon him) is reported to have] said, "Before the Hour there will be thirty liars, from which there is al-Aswad al-Anasi from Sanaa [Yemen] and the person of Musaylimah."¹⁶

¹⁵ Al-Bukhari 6/2605, Muslim 4/2239, al-Tirmidhi, Ibn Majah, and al-Hakim.

¹⁶ Al-Haythami in al-Majma' 8/333.

From a report by 'Abdullah ibn 'Umar (may Allah be pleased with him), [we read], "Thirty liars or more." "I asked, 'What are their signs?' He [(the Messenger of Allah (may Allah bestow peace and blessings upon him))] replied, "They will come to you upon the Prophetic practice, but they will not practise it and they will change it. So when you see them, you are to avoid them."¹⁷

Imam Ahmad (may Allah show him mercy) reports from Hudhayfah (may Allah be pleased with him) with a good chain [that the Messenger of Allah (may Allah bestow peace and blessings upon him)) said], "There will be imposter liars in my nation numbering twenty-seven: four of them are women. I am the last of the Prophets and there is no Prophet after me."¹⁸

Hafiz Ibn Hajar (may Allah show him mercy) said, "This indicates that there are thirty by certainty according to the hadiths on this. This is supported by a hadith in al-Bukhari as follows: 'Close to thirty.'"¹⁹

In a narration from 'Abdullah ibn 'Amr (may Allah be pleased with him) from al-Tabarani, "The Hour will not be established until seventy liars appear."²⁰

A similar thing is reported by Abu Ya'la (may Allah show him mercy) from a hadith from Anas (may Allah be pleased with him).

17 Hafiz Ibn Hajar in Fath al-Bari 13/87.

18 Ibid 13/87.

19 Al-Bukhari.

20 Al-Tabarani in al-Kabir.

Hafiz Ibn Hajar (may Allah show him mercy) [said], "It contains what was mentioned: that there will be thirty or more who claim Prophethood, or more than that, as in another narration, 'Or more.' In another narration [there is], 'Seventy who call to misguidance.' This is like the deceptions of the Rafidah, the Batiniyyah, the Hawlaniyyah and the rest of the groups Who call to [wrong and alter] what we know by necessity because they disagree with what the Messenger of Allah (may Allah bestow peace and blessings upon him) [taught]."

It was reported that in the time of Abu Bakr (may Allah be pleased with him) there was Tulayhah ibn Khuwaylid al-Asadi who claimed to be a Prophet. Then he repented and returned to Islam. However, he had begun his claim in the time of the Prophet (may Allah bestow peace and blessings upon him), as was the case with [the claim of] Tanabat Shajah.

Then al-Mukhtar [al-Thaqafi] came in the time of Ibn al-Zubayr and Abdulmalik (the Umayyad ruler) with the claim that he had revelation given to him. He would write in his correspondence, "al-Mukhtar the Messenger of Allah". It was reported that Prophet (may Allah bestow peace and blessings upon him) warned his nation about al-Mukhtar by specifying his description in a hadith reported by Ibn Khuzaymah, al-Hakim and al-Tabarani from Asma, the daughter of Abu Bakr the Truthful (may Allah be pleased with them), that the Prophet (may Allah bestow peace and blessings upon him) said, "In Thaqif there is a liar and a destroyer."²¹ We said that

21 Al-Tirmidhi 4/499, Ibn Rahwai 1/123, and al-Tabarani in al-Kabir

the 'liar' was al-Mukhtar ibn Abi 'Ubayd and the 'destroyer' was al-Hajjaj ibn Yusuf al-Thaqafi.

Al-Muttanabi, the famous poet, also made such a claim, but he then repented afterwards.

A group [of this sort] emerged during the time of the Abbasid caliphate, with some of them living during the time of [Caliph] al-Mu'tamad, when a leader of the slaves in Baghdad (may Allah curse him) emerged who corrupted Iraq and insulted the family of the Messenger (may Allah bestow peace and blessings upon him). They claimed that they were sent to creation to reject the message [of Islam] because they could convey the unseen.

During the leadership of al-Muqtafi, Yahya ibn Zakariyya al-Qaramati made a similar claim, then after him, Husayn, his brother, [did the same]. The latter had an evil omen that was clearly visible on his face and yet he claimed that this was a [divine] sign. Thereafter, his cousin 'Isa ibn Mahrawyah claimed that his agnomen was al-Mudaththir, as in the name of the Quranic Surah. His servant called him "the ring of light". He appeared in Syria and caused a great disaster. He made his claim upon the pulpit and then he was killed (may Allah curse him).

During the reign of al-Muqtadir, Abu Tahir al-Qaramati made his claim [on Prophethood].

During the reign of al-Radi, a claim by Muhammad ibn 'Ali was made. He was known as the son of Abu al-'Iraq. He

began claiming divinity and that he could revive the dead. He was killed and crucified, along with his party.

During the reign of al-Muti', there was a people of who denied the Sacred Law. They had a youth who claimed to be the soul of 'Ali (may Allah ennoble his face) and a woman who claimed to be the soul Fatimah (may Allah be pleased with her). He finally made a claim that he was Jibril (upon him peace), upon which he was beaten. So he took pride in claiming he was from the Prophetic lineage (Ahl al-Bayt)! Mu'izz al-Dawlah ordered them be fired upon.

During the reign of al-Mustazhir, in the year 499 [AH] in the region of Nahavand, a man claimed prophet hood and was followed by some. They were captured and executed.

A group of men and women from western Africa made such a claim. One of the men was called 'La' (meaning 'no'), as in the letter in the famous tradition, "*La Nabi ba'di*" ("there is no Prophet after me").²² He claimed that he was the one meant when he (may Allah bestow peace and blessings upon him) said 'La', meaning that was his name and he was the Prophet to come afterwards. He said, "*La* in the hadith is a predicate and *nabi* ['Prophet'] is the subject." The woman that claimed Prophethood mentioned this hadith and she said, "He said 'No male Prophet' but [he did not say that there would be] no female Prophet."²³

²² Al-Bukhari 1273, Muslim 3/1471, Ibn Hibban 15/110, al-Tirmidhi 4/499, Abu Dawood 4/97, and Ibn Majah 1/45.

²³ The relied-upon position of the theologians is that there are no female Prophets in Islam.

The upshot was that there were twenty-seven or thereabouts, more or less, [who claimed Prophethood].

As for the absolute imposters, they are unlimited. From this type are those who claim that they are the Mahdi;²⁴ and these will be many. Moreover, there are, from amongst them, those who claimed to accompany the Prophet (may Allah bestow peace and blessings upon him), like the known case of Ratan al-Hindi. There is no doubt that this was not correct information that was truthful. Indeed, the religion is reality.

Seven: the conquering of Jerusalem (al-Maqdis)

This was reported in the hadith of 'Awf ibn Malik (may Allah be pleased with him). It has been conquered twice: once in the time of 'Umar (may Allah be pleased with him) and once by Salah al-Din al-Ayyubi (may Allah show him mercy).

Eight: the conquering of Ctesiphon (Iraq)

'Adi ibn Hatim (may Allah be pleased with him) reports that the Messenger of Allah (may Allah bestow peace and blessings be upon him) said, "The Hour will not be established until you conquer the white palace which is in Ctesiphon. The Hour will not be established until a female caravan will travel from Arabia to Iraq in safety, without fearing anything."²⁵ 'Adi

²⁴ This refers to the rightly-guided leader who will come before the end of time.

²⁵ Ibn al-Najjar and Kanz al-'Ummal 39635.

said, "I saw both of these events occur." Meaning, they both occurred in the caliphate of Umar (may Allah be pleased with him).

Nine: destruction of the Arabs (their power or kingdoms diminished)

Talah ibn Malik (may Allah be pleased with him) reports that he (may Allah bestow peace and blessings upon him) said, "As the Hour approaches the Arabs will be ruined."²⁶ The kingdoms of the Arabs diminished upon the disappearance of the Abbasid Caliphate.²⁷

Ten: overflowing and abundant wealth

It is narrated by the Two Scholars (Muslim and Bukhari) that Abu Hurayrah (may Allah be pleased with him) reports that he (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until you have an increase of wealth which overflows. Until, the owner of wealth will be concerned about giving his charity but it is refused. The person who refuses it will say, 'I have no need of it.'"²⁸

²⁶ Al-Tirmidhi 5/724, Ibn Abi Shaybah 6/411, and al-Tabarani in al-Awsat 3/81.

²⁷ The Abbasid Caliphate ruled from 750 CE until the Mongol sacking of Baghdad, and thereafter it survived under nominal rule in Egypt until 1517 CE.

²⁸ Al-Bukhari 6/2605, Muslim 2/701, Ahmad 2/418, and Ibn Hibban 1/397.

This occurred in the time of 'Uthman (may Allah be pleased with him) when there were many conquests and the wealth of the Persians and Romans were distributed. It also occurred in the time of 'Umar ibn Abdul-Aziz²⁹ (may Allah be pleased with him), when a man's charity was refused as he could not find anyone to accept it. This will then occur again, for the last time, during the period of 'Isa (Jesus) [when he returns] (may peace be upon him).

Eleven: a mountain will move from its position

It was reported by al-Tabarani from Samarah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not occur until a mountain will move from its place."³⁰

Al-Suyuti reports in *The History of the Caliphs / Tarikh al-Khulafa'* that in the year 242 [AH], during the reign of al-Mutawakkil, a mountain in Yemen became dust for the inhabitants and the farmers had to move.

Moreover, in the year 300 [AH], during the reign of al-Muqtadir, a mountain sank into the ground of al-Daynur [in Persia]. Water came from beneath it and drowned an entire village.

²⁹ He was an Umayyad caliph who ruled from 717-720 CE.

³⁰ Al-Tabarani in al-Kabir 7/207 and al-Haythami in al-Majma' 7/327.

THREE ECLIPSES

With regard to the appearance of three land caves that occurred in the year 208 [AH] when ten villages in Meccah disappeared into a land cave in. Then during the caliphate of al-Mansur, in the year 146 [AH] one occurred when a massive earthquake took place in Rayy and its region. The city of Rayy disappeared and only thirty people survived. There was a land cave in the year 100 [AH] in fifty provinces of Rayy it reached to Fakhro and most of it disappeared. A great number of the deceased were thrown upon the earth and springs of water sprang forth, and the mountains of Rayy subsided. A village was suspended between the earth

¹ Al-Tabarani in al-Kabir 2/171, and al-Haythami 8/11.
² Muslim 4/328, Ibn Hibban 11/175, al-Tirmidhi 4/377, al-Nasa'i 2/1407, and Ahmad 4/7.

Umm Salamah (may Allah be pleased with her) reports from the Messenger of Allah (may Allah bestow peace and blessings upon him) that he said, "There will be, after me, eclipses in the east, eclipses in the west and an eclipse on the Arabian Peninsula." They asked, "Will the earth be plunged into darkness despite the righteous present?" He replied, "Yes, when most of the residents [of the earth] are evil."¹

Hudhayfah ibn Usayd (may Allah be pleased with him) said, "We were discussing the Hour and the Messenger of Allah (may Allah bestow peace and blessings upon him) came to us and said, 'It will not come without tens signs appearing before it.' He mentioned three land cave-ins: one in the east, one in the west and one on the Arabian Peninsula."² Narrated in all the Six Books except al-Bukhari.

With regards to the appearance of three land cave-ins: this occurred in the year 208 [AH] when ten villages in Morocco disappeared into a land cave-in. Then during the caliphate of al-Muti', in the year 346 [AH], one occurred when a massive earthquake took place in Rayy and its region. The city of Talaqan disappeared and only thirty people survived. There was a land cave-in in the year 100 [AH] in fifty provinces of Rayy. It reached to Hallun and most of it disappeared. A great number of the deceased were strewn upon the earth and springs of water sprang forth, and the mountains of Rayy subsided. A village was suspended between the earth

¹ Al-Tabarani in al-Kabir 23/271, and al-Haythami 8/11.

² Muslim 4/2225, Ibn Hibban 15/257, al-Tirmidhi 4/477, Ibn Majah 2/1447, and Ahmad 4/7.

and the heavens for half a day, and then it entered the land cave-in. The earth was terribly destroyed. Then water with a disgusting smell came from it and a great amount of smoke. This was reported by al-Suyuti from Ibn al-Jawzi (may Allah show them mercy).

In the year 597 [AH] the villages of the workers of Basra disappeared into a land cave-in.

In the year 533 [AH] the city of Buhirah became a city of black water [due to such an occurrence].

Al-Barzanji (may Allah show him mercy) said, "The land cave-in in our time occurred in six villages in the provinces of Azerbaijan, as well as others in non-Muslim lands."

FREQUENT EARTHQUAKES, MANY KILLINGS AND TREMORS

occurred in the year 208 [AH] when ten villages in Mesopotamia disappeared into a land cave-in. Then during the caliphate of 'Umar, in the year 248 [AH], one occurred when a massive earthquake took place in Rayy and its region. The city of Rayy disappeared and only thirty people survived. Then there was a cave-in in the year 180 [AH] in the province of Rayy. It reached to Hama and most of it disappeared. A great number of the deceased were thrown upon the earth and springs of water sprang forth, and the mountains of Rayy subsided. A village was suspended between the earth

Abu Hurayrah (may Allah be pleased with him) reports that the Prophet (may Allah bestow peace and blessings upon him) said, "The Hour will not come until [the following occur]: knowledge is withheld, earthquakes are frequent, time passes quickly, tribulations manifest greatly, and killings increase."¹

Ibn 'Asakir reports that Urwah ibn Ruwaym al-Ansari reports that he (may Allah bestow peace and blessings upon him) said, "There will be earthquakes in my nation, where ten thousand are killed, then twenty thousand and then thirty thousand. Allah has made it an admonition for the pious, a mercy for the believers and a punishment for the disbelievers."²

In the first period of the caliphate of al-Mutawakkil, in the year 232 [AH], there was a massive earthquake in Damascus. Its [ground] collapsed, rolled and fell from below creation, and then it reached Antioch and destroyed it. Thereafter it burnt the Arabian Peninsula and reached Mosul [Iraq]. It is claimed that it destroyed fifty thousand people.

In the year 242 [AH] there was a great earthquake in the districts of Tunisia, Rayy, Khurasan, Naysabur, Tabrستان and Isfahan. Mountains crumbled and it shook the earth to the extent that a man could not stand during the tremor. Between the two [main] earthquakes there was [a period of] ten years.

In the year 245 [AH] there were many earthquakes in the

¹ Al-Bukhari 1/305, Muslim 4/2057, and Ibn Majah 2/1434.

² Ibn 'Asakir in his Tarikh 40/230 and Ibn Hajar in al-Taqrir 2/19.

world, laying waste to cities, harbours and channels. It came to Antioch from a mountain in the ocean.

During the caliphate of al-Mu'tadid, in the year 208 [AH], there was a great earthquake in Dabil, which destroyed most of the city. The number that was found in the ruins was one hundred and fifty thousand.

In the year 460 [AH], one occurred in Ramkhalah that was a great earthquake that destroyed it. Even water poured out of the wells and twenty thousand people were killed. Then, the ocean receded one day's journey so the people went out to catch fish. Afterwards, the water returned and they were all destroyed.

In the year 544 [AH] a great earthquake occurred. It struck ten times, including Helwan (Egypt), and sugar was cut from the mountains.

In the year 597 [AH] a great earthquake came to Egypt, Syria and Arabia. It destroyed many places and many ports.

In the year 662 [AH] a great earthquake occurred in Egypt.

Another great earthquake occurred in 433 [AH] in Bukhara, and ten periods similar that destroyed most living things.

In the year 922 [AH] there was a great earthquake in Azerbaijan. It destroyed most of the land.

In the year 1000 [AH] there was a great earthquake in the city of Lar. It destroyed all the houses to such an extent that it was not possible for them to recognise the places where their houses had been. A few days before there were small

earthquakes daily; and those that left were saved, and those who did not perished.

Al-Barzanji (may Allah show him mercy) said that, after the writing of this very book, a huge earthquake occurred within six months, with only a few escaping.

These great earthquakes have been carefully recorded in the books of history. It is not possible to record all of the small earthquakes. Allah (the Exalted) does as He wishes.

Ibn 'Umar (may Allah be pleased with him) said that he (may the peace and blessings of Allah be upon him) said, "There will be in my nation: land cave-ins, transformations and metamorphosis."¹

We have explained land cave-ins. The occurrence of people undergoing 'transformation' (*mashakh*) has been confirmed by more than a single report. For instance, in the time of the Fatimids of Egypt, people were gathered in Medina for the tenth of Ashura² beneath the dome of al-'Abbas. They were cursing Abu Bakr, 'Umar and the Companions. Then a man came and said, "Who will feed for their love of Abu Bakr (may Allah be pleased with him)?" An old man came, indicating that the man was to follow him. He went to his house, cut off his tongue, put it in his hand and said, "This is for the love of Abu Bakr." Then the man went to the masjid [of Medina], greeted the Messenger of Allah, Abu Bakr and 'Umar with his tongue in his hand. Then he sat down sadly at the door of the masjid until sleep overcame him. He saw the Prophet (may Allah bestow peace and blessings upon him) in a dream with Abu Bakr (may Allah be pleased with him). He said to Abu Bakr, "This man had his tongue cut off for my love. So restore his tongue." He took his tongue from his hand and put it in its place. He woke up and his tongue was as it was before and even better. However, he did not inform anyone and returned to his country. The following year he returned to Medina and entered the dome on the day of Ashura'. He sought something for the love of Abu Bakr.

¹ Ahmad

² The tenth of the month of Muharram.

A youth said, "Follow me." He went into the house in which his tongue was cut off but the youth honoured him instead. The man said, "I am astonished at what I received last year as a humiliating tribulation. Yet, this year I have seen nothing but honour!" The youth said, "What was the tale?" The man informed him of the tale and he fell to his hands and knees. Then he said, "That was my father. Allah turned him into an ape." Then he removed a curtain and he saw a tied-up ape. He [then informed him that he] was good to the man because he had repented from his ways. The youth said, "Conceal this matter concerning my father and I." This tale was reported by al-Suhmudi, Ibn Hajar [al-Haytami] in both *al-Zawajir* and *al-Sawa'iq*, and al-Qastallani (may Allah show them mercy), as well as others.

He mentioned in *al-Zawajir* that a man in Halab (Syria) cursed Abu Bakr and Umar (may Allah be pleased with them) and then died. Some youths agreed to dig up his grave and take the death shroud. Yet, when one of them saw it, he saw that the man had been changed into a pig. They left and burnt the grave with fire.

Al-Suyuti (may Allah be pleased with him) mentions [a relevant narration] in *Tarikh al-Khulafa'* from the year 782 [AH] during the leadership of al-Mutawakkil, the sixth Abbasid caliphate of Egypt. There is a letter about an imam in Halab (Syria) who lead a prayer in which a vile person was present. The imam did not leave the prayer; but he finished and greeted each side. At that point, the face of the vile person had changed into the face of a pig. They all fled and the upshot of this event was recorded.

Imam al-Suyuti (may Allah be pleased with him) reports another instance of transformation in *Tarikh al-Khulafa'*, in the year 285 [AH]. On this occasion, a village in Busrah was rained upon with black and white stones. The weight of one of the stones was one hundred and fifty silver coins.

In the year 242 [AH], a village near Egypt was hit by gloom and stones from the skies. The weight of one of these stones was ten *artal*.

In the year 478 [AH], during the caliphate of al-Muqtadir, a black wind came to Baghdad. It had intense thunder and lightning. Sand and soil fell from the skies.

Al-Barzanji (may Allah be pleased with him) said, "I was informed by a trustworthy authority that in 1002 [AH] it rained black stones the size of chickens' eggs. They were larger in the summer, and the sky was clear, in the city of al-Akadad between Hayzan. The unbelievers heard the sound of [the event] at a distance of one day. Allah does what He wills."

A RED WIND, SEVERE AND VIOLENT

Al-Buhārī (may Allah be pleased with him) mentions a relevant narration in *Tarikh al-Khulafā'* from the year 762 [AH] during the leadership of al-Muwakkil, the 6th Abbāsid caliph of Egypt. There is a letter about an Imam in Haleb (Syria) who led a prayer in which a vile person was present. The Imam did not leave the prayer, but he finished and greeted each side. At that point, the face of the red gown had changed into the face of a pig. They all fled and the spirit of this event was recorded.

Ali ibn Abi Talib and Abu Hurayrah (may Allah be pleased with them) said that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "When the shadow changes, the trustworthy is bankrupt, charity is withheld, everything but the religion is taught, the man obeys his wife, the mother is disobeyed, the friend is close and father is distant, loud voices are heard in the masjids, the leaders of the people are unrighteous, the leaders of the tribes are the worst people, the most honourable man is feared for his evil, female singers and instruments are prevalent, wine is consumed, the last of this nation curses the first, then guard yourself from a red wind, earthquakes, land cave-ins, transformations and metamorphosis."¹

Abdullah ibn Hawlah (may Allah be pleased with him) reports that the Prophet (may Allah bestow peace and blessings upon him) said, "If you see a caliphate come to Jerusalem that is followed by earthquakes, tribulations and anxieties, then the Hour is closer to mankind than these hands to your head."² If it means the Umayyad caliph that came to Palestine, then it [is known that] great tribulations and unbelievable matters occurred that are beyond enumeration. If the caliphate of al-Mahdi is meant by the great affairs, then it is a sign of the approaching Hour like the Beast, the rising of the sun from the west and so forth.

¹ Al-Tirmidhi and al-Tabarani in al-Awsat.
² Abu Dawud 3/19, al-Hakim 4/471, and Ahmad 5/288.

In the year 232 [AH], in the beginning of the caliphate of al-Mutawakkil, a severe wind befell Iraq; [it was] a hot wind the like of which had never been seen. The plantations of Kufa, Basra and Baghdad were destroyed and burnt, and travellers were killed. It lasted for fifty days. It also reached Hamadan where it burnt crops and livestock. It arrived at Mosul and the mere sound of it prevented the people from walking in the markets and walking in the streets, and it destroyed most of creation.

Moreover, in the year 280 [AH] in the month of Shawwal in the caliphate of al-Mu'tadid, the world became dark from 'asr time. A dark wind befell that continued until a third of the night has passed. It was followed by a great earthquake that destroyed most of the city of al-Dabil.

In the year 285 [AH], during the aforementioned caliphate, a yellow wind befell Basra. It became green, then it turned black and spread to other provinces.

During the caliphate of al-Muqtadir a dark black wind came that was awe-inspiring. A man could not see his own hand [in it]. Sand came down upon the people and they nearly perished. Then it brightened a little and returned to [the colour] yellow.

In the year 592 [AH] a dark black wind came to Mecca that blinded the world. Red sand fell on the people and a piece of the Yemeni pillar fell. It also cut off the path to hajj. Pilgrims had to lift the black stone from the Kaaba. Abu Sa'id al-Khudri (may Allah be pleased with him) said that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

"The Hour will not come until there is no pilgrimage to the sacred house."¹

Ibn 'Umar (may Allah be pleased with him) said, "The Hour will not be established until the [Yemeni] pillar is raised."²

Al-Sijazi (may Allah show him mercy) said that both of these aforementioned events have occurred.

The severing of pilgrimage occurred in the year 320 [AH], when hajj was cut off from Baghdad because of the tribulation of the Qaramati.³

In the year 384 [AH], the hajj from Iraq was sent back after being refused by the al-Sayfr al-Mantfaqa al-'Arabi. They were prevented except for a few; they returned and did not make pilgrimage. There was also no pilgrimage for the people of Syria and Yemen at this time. The only people who were able to make the pilgrimage were the Egyptians.

The pilgrimage was also stopped in the time of the Umayyads for two years, from the direction of Syria, during the time of Sheikh 'Alwan al-Hamawi.

The raising of the black stone occurred in the caliphate of al-Muqtadir. This was when al-Muqtadir captured the pilgrims with Mansur al-Daylami on-route to Mecca then freed them on the Day of Sacrifice, whereupon they were

¹ Ibn Hibban and al-Hakim.

² Al-Suyuti in al-Jam'i al-Saghir 9854.

³ This refers to an extreme Shia group that prevented making the pilgrimage. In more recent times, the Wahhabis cut off hajj for everyone for five years.

killed by the enemy of Allah, Abu Tahir al-Qaramati. He killed all the pilgrims in the sacred masjid of Mecca in an unforgettable slaughter. He struck the black stone with poles and it broke. It was pulled out and they took it with them. The black stone remained with them for twenty years. It was eventually returned in the caliphate of al-Muti'.

It was claimed that they took it by forty camels from Mecca to Hajara. When it was returned it was under seating of Hazil Fasman.⁴

Muhammad ibn al-Rabi'a ibn Sulayman said, "I was in Mecca in the year of the Qaramati when a man ascended to take the gutter [that channels water from the roof of the Kaaba]. I saw him do this with my eyes and I said, 'My Lord, I never dreamt of seeing such a sight!' The man fell upon his head and died. Al-Qaramati went upon the pulpit and said, 'I am by Allah and by Allah am I. He makes creation and I cause their deaths.'" After this Abu Tahir al-Qaramati was rendered powerless and his body was afflicted by small pox. Muhammad ibn Nafi' al-Khaza'i said, pondering the stone when it was stolen, "If the top of it was only black and the rest if it was white, then its length would be a cubit."

⁴ A ruler of Mecca.

Ibn 'Abbas (may Allah be pleased with him) said, "The Hour is not due until the leaders of people defer to the stars in the sky and allow the actions of the people of Lut."¹

In the year 323 [AH], during the caliphate of al-Radi in the month of Dhu al-Qa'idah, all the lights of the stars went out for the whole night. This was not reported initially. Then, after this event occurred, there were many reports about the stars and meteors disappearing and killing people.

DEFERMENT OF THE LEADERS OF THE PEOPLE TO STARS IN THE SKY

MANY DEATHS

Also Nuhayr reports that Abu Hurayrah (may Allah be pleased with him) said, "A time will come to the scholars when death will be dearer to them than red gold."

When the Day of Judgement comes, the signs will be: the stars will disappear, the sun will be black, the moon will be split, and the earth will be shaken. All the people will be in a state of confusion and will not know what to do. The only people who will be saved are those who have believed in Allah and His Messenger and have done good deeds.

¹ According to the tradition of al-Bukhari and Muslim, it is Al-Daylami, but Ibn Hajar said there was no chain for it.

It was narrated in a hadith by al-Bukhari from Awf ibn Malik (may Allah be pleased with him) that the Prophet (may Allah bestow peace and blessings upon him) said, "Six deaths are counted before the Hour, then Jerusalem will be conquered, followed by two deaths like endless illnesses."¹

The 'two deaths' are: first, the great death; and [secondly] endless illnesses, which are illnesses where survival is not possible, only death.

This was [encountered in] the time of 'Umar (may Allah be pleased with him) when the plague of 'Amwas² and then afterwards the plague of Jarif³ occurred. Moreover, there were plagues and epidemics that occurred in other parts of the world.

It was related by al-Daylami and Ibn 'Asakir that 'Ali (may Allah ennoble his face) said, "A time will come in which murdering a scholar would be like murdering a dog. Perhaps in that time the scholars will be insane!"⁴

Abu Nu'aym reports that Abu Hurayrah (may Allah be pleased with him) said, "A time will come to the scholars when death will be dearer to them than red gold."⁵

¹ Al-Bukhari.

² Many leading Companions died in this plague, including Abu 'Ubaydah, Mu'adh ibn Jabal and al-Fadl ibn al-'Abbas (may Allah be pleased with them).

³ This occurred in Basra, whereby all the rivers dried up. According to Ibn Kathir, seventy thousand died on the first day; on the second day seventy-one thousand died; and on the third day seventy-three thousand.

⁴ Al-Daylami 5/439.

⁵ Authentic according to the conditions of al-Bukhari and Muslim, in the opinion of al-Hakim 4/563.

MANY DEATHS

Some of this occurred with the killing of scholars and the restrictions placed upon them during the time of the Abbasid caliphates of al-Ma'mun and his brother al-Mu'tasim.

ON THE CONDITIONS OF THE HOUR

The second type of signs of the Hour are those that manifest and do not diminish. Moreover, they increase until completion; and then we move to the third type, which we shall recount here.

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not take place until the happiest person in the world is Luka' [insane] the son of Luka' [insane]."¹ Ahmad and others [narrated this] from 'Ali (may Allah ennoble his face).

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "A time will come when being a patient person persevering, in his religion, is like holding onto a burning coal."²

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "At the end of time there will be ignorant worshippers and unrighteous reciters."³

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not come until people boast about their masjids."⁴

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "From the signs of the approaching

1 Ibn Hibban 15/116, Ahmad 5/389, and al-Tirmidhi 4/493. 'Luka' means an insane, crazy or blameworthy person.

2 Al-Tirmidhi from Anas 4/526, and Ahmad 2/390. People will say, 'let it go.'

3 Abu Nu'aym 2/332 and al-Hakim 4/351 from Anas (may Allah be pleased with him).

4 Ibn Hibban 15/162, Abu Dawud 1/123, al-Nasa'i and Ibn Majah.

Hour is that the crescent will be extremely large and you will see the crescent twice, and it will be said that there are two nights."⁵

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "As the Hour approaches there will be copious rain, little vegetation, copious reciters, few jurists, many leaders and few worthy of trust."⁶

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not appear until abstaining is mere narration and piety is faked."⁷

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "From the signs of the Hour and its conditions is that the leaders of every tribe will be hypocrites and the markets will be full of evil people."⁸

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "One of the signs of the Hour is that believer will be more belittled than a small goat."⁹

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "Before the Hour [the following will happen]: trade will spread until a man appoints his wife in his trade, kinship ties will be broken, writing will be widespread,

5 Al-Tabarani in al-Kabir 10/198, and Ibn Abi Shaybah 8/501.

6 Al-Tabarani 8/331.

7 Abu Nu'ym 3/119 and al-Suyuti in al-Jami' al-Saghir 9856.

8 Al-Tabarani in al-Kabir 10/229 and al-Haythami 8/323 from Ibn Mas'ud (may Allah be pleased with him).

9 Al-Tabarani in al-Kabir 10/229 from Ibn Mas'ud (may Allah be pleased with him).

false testimony will be common, and witnesses for the truth will be hidden."¹⁰

Writing will be widespread means there will a large amount of writing and few scholars. It means that they will suffice with such knowledge and not learn from the wise [the scholars].

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "[The following are] from the signs of the Hour: the taking of trusts will be like [the taking of] spoils,¹¹ zakah will be withheld, and everything will be taught other than the religion."¹²

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "[The following is] a sign of the Hour: Satan will take the form of a man, go to a people, speak lies to them, and upon departing, a man of them will say, 'I heard a man whose face I recognise but I do not know his name or words.'"¹³

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "As the [end of] time approaches there will be much wearing of shawls, excessive trade, excessive wealth, the wealthy lauding their wealth, excessive obscenity, leaders who are children, excessive women, unjust leaders, untrustworthiness in measuring and weighing, a man

10 Al-Bukhari in al-Adab 1049, and Ahmad 1/407.

11 This means that people will steal what they are entrusted with.

12 Al-Tirmidhi 4/495.

13 Muslim (7) reports this in the introduction of his Sahih from Ibn Mas'ud (may Allah be pleased with him).

to rear his neighbour's dog is better than rearing his own child, the elders are not respected, the youth are not shown mercy, excessive numbers of children will be born out of wedlock, and a man will enter a woman upon the pathways, while the best of them in that time will say, 'If only you would hide yourself from the path.' They will wear the skin [wool] of sheep upon the hearts of wolves. The best of those in that time are adulators."¹⁴

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "When you see the barefoot, naked, sheep herder making tall buildings then await the Hour."¹⁵

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "When leadership is given to those who are not worthy then await the Hour."¹⁶

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "One of the signs of the Hour is that the people of the masjid will fight with each other until they do not find an imam to lead them in prayer."¹⁷

14 Reported by al-Hakim, al-Tabarani in al-Awsat and others from Abu Dharr. "The skin of sheep upon the hearts of wolves" means soft speech and beautiful speech with hidden ostentation. Al-Hakim 3/386, al-Tabarani in al-Awsat 5/126.

15 Al-Bukhari and Muslim 1/38, reported by 'Umar (may Allah be pleased with him). This is part of the hadith of Jibril (upon him be peace). Al-Barzanji said, "The people compete in building tall buildings instead of being occupied by worship, knowledge and striving."

16 Al-Bukhari 1/33 from Abu Hurayrah (may Allah be pleased with him).

17 Ahmad 6/371 and Abu Dawud 1/157, from Salamah, the daughter of al-Hurr.

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "One of the signs of the Hour is that knowledge is sought from the young."¹⁸

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not come until [the profession of farming] agriculture returns, and until a man relies on nabetans [from the Levant region] and marries for livelihood and leaves the daughter of his uncle without looking at her."¹⁹

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "Some of the signs of the end of time [will be]: severing of kinship ties, wealth will be taken without right, there will be widespread bloodshed, relations will complain that their relatives do not return anything to them, and the person will go around asking and nothing will be given in his hand."²⁰

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour is not established until [the following occur]: the Book of Allah is dishonoured, Islam is strange, rancour begins with people, knowledge is taken, time is ruined, the age of man will decrease, years and fruits will decrease, the deluded will be trusted, the trustworthy

18 Al-Tabarani in al-Kabir 22/361 from Abu Umayyah al-Jamhi. The possible meaning of this is that the people will ask those who are not qualified in knowledge.

19 Al-Tabarani in al-Kabir 7/246 and al-Haythami in al-Majma' 4/260, from Abu Umamah. It means that he will marry a woman with lowly origin who is rich over his uncle's daughter who is poor.

20 Al-Hakim 4/595, and Ibn Abi Shaybah 8/474.

will be doubted, the liar will be trusted, the truthful will be denied, and unjust killing will increase, a castle will be built and extended, parents will be saddened, the barren will rejoice [because children are disobedient], the rich will be manifest by envy and avarice, people will be ruined, lies will increase and truthfulness will decrease, differences between people on [religious] matters will cause caprice to be followed, conjecture will be decreed, rain will increase, fruits will be minuscule, knowledge will be taken completely, ignorance will be widely spread, the child will be enraged, and winter will be warm. Furthermore, the speakers are established upon lies, whereby they make my truth to be evil before my nation; and whoever believes and is pleased by them, and does not smell the odour of paradise."²¹

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until a people eat with their tongues as bovine eat with their tongues."²² It means that people will hypocritically flatter others in order to take their wealth.

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until people mount [each other] like bovine farm animals mount [each other] in the path."²³

The Messenger of Allah (may Allah bestow peace and

21 Al-Tabarani 10/229 from Abu Musallā.

22 Ahmad 1/184 and others from Ibn Abi Waqqas.

23 Al-Tabarani from Ibn 'Umar; see Ibn Hibban 15/175 and al-Bazaar 6/345.

blessings upon him) said, "The Hour is not established until Allah makes three things rare: a lawful silver coin, beneficial knowledge, and a brother for the sake of Allah (the Almighty and Majestic)."²⁴ It means that these three things will become so rare that it will be as if they were not present.

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "When you see charity hidden and withheld, leasing of incursions,²⁵ destruction of buildings. You will see a man play with his trusts like a camel plays with a tree, then you and the Hour are like this."²⁶ [He put his two fingers together - meaning the end of times is close.]

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "[The following are] from the signs of the Hour: the leaders are unjust, [and there will be] belief in the stars and denial of decree."²⁷

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "When twenty men, more or less, gather and there is no one in awe of Allah, then the end of time is present."²⁸

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "One of the signs of the Hour is that a man will pass a masjid and they will not bow twice [i.e.

24 Al-Daylami 3/497.

25 This refers to the hiring of armies.

26 Abdulrazzaq 5/231 and al-Tabarani from 'Abdullah ibn Zaynab al-Jundi.

27 Al-Bazaar 2/145 from 'Ali (may Allah ennoble his face).

28 Al-Bayhaqi, Ahmad 4/177 and Ibn 'Asakir from 'Abdullah ibn Bishir.

they will not be praying correctly]."²⁹

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "There will be things in the last nation that astonish. As the Hour approaches, [the following will happen]: a man will marry a woman or his mother to lay with her posterior, which is a part of what Allah and His Messenger forbade, and the anger of Allah and His Messenger will be upon him. A man will marry a man, which is part of what Allah and His Messenger forbade, and the anger of Allah and His Messenger is upon him. A woman will marry a woman, which is part of what Allah and His Messenger forbade, and the anger of Allah and His Messenger is upon him. Their prayers are not accepted as long as they persist, until they repent to Allah by vowing never to return to the sin."³⁰

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until the vilest people of Syria move to Iraq and the best people of Iraq move to Syria."³¹

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "A time will come upon the people so that he who has religion will not be safe in it, except if he flees from one lofty place to another, or from rock to rock like a fox flees from a lion cub. This is the end of time, where you will not attain livelihood except in disobedience to Allah.

29 Abu Dawood from Ibn Mas'ud (may Allah be pleased with him).

30 Al-Daraqutni in al-Afrad, and Ibn al-Najjar 39640.

31 Ibn Abi Shaybah and al-Bayhaqi 4/385.

When it is such, then it is lawful to be unmarried. In that time the ruin of a man will be at the hands of his parents, if he has parents. If not, then at the hands of his partner or children. If not, again, then at the hands of his relatives and neighbours. They will rebuke the hardship of earning a living. They will make those unworthy responsible; until he reaches a place himself that he is ruined in."³²

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "A time will come upon the people when speech in the masjid will be about worldly matters, so do not sit with them. Allah has no need of them."³³

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "A time will come upon a people when a believer will be hidden as a hypocrite is hidden with you."³⁴

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "A time will come upon the people in which knowledge is not followed, the forbearing have no shyness, the elders are not respected, the youth are not shown mercy, people will kill each other for the world, their hearts will be full of the desire of the world, their tongues are the tongues of Arabs, they do not know goodness, they do not reject evil, the righteous of them walks without anyone being aware, they are the worst of the creation of Allah, and

32 Al-Bayhaqi in al-Zuhd, and Abu Nu'ym 2/118.

33 Al-Bayhaqi in al-Shu'ab and 3/87, al-Hakim 4/359. It is strongly disliked to discuss worldly matters in the masjid prayer area, especially matters of business.

34 Ibn Sunni from Jabir, Ibn 'Addi 7/189.

Allah will not show them mercy on the Day of Judgement."³⁵

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "As the Hour approaches fifty people will pray and none of their prayers will be accepted."³⁶ It means that they do not perform the prayer with its conditions and pillars, therefore their prayers are not accepted.

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until inheritance is not divided and no one is pleased with spoils."³⁷

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "[The following are] from the signs of the Hour: bad neighbours, severing kinship ties, the sword of struggle is suspended, they will deceive the world [at the price] of their religion."³⁸

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "Some of the signs of the Hour are the manifestation of obscenity, as well as [being] obscene, evil character and evil neighbours."³⁹

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "At the end of time, there will be in this nation men who ride upon a saddle of bone. They

35 Al-Daylami 5/442 from Ali (may Allah ennoble his face).

36 Abu al-Shaykh Ibn Hibban and al-Suyuti in al-Jami' al-Saghir 2471.

37 Muslim 4/2224, and Ahmad 1/374 from Ibn Mas'ud (may Allah be pleased with him).

38 Ibn Mardawayh and Ibn Abi Dunya in Makarim al-Akhlaq 354.

39 Ibn Abi Shaybah.

will come to the doors of the masjid, and their women will be clothed but naked like the hump of a thin camel limb, and they are cursed. If there was a nation after them, your women would serve their women as your women served you in the nations before.”⁴⁰

It was narrated by Abu Hurayrah (may Allah be pleased with him) that he (may Allah bestow peace and blessings upon him) said, “There are two types of the people of the fire that I have not seen: [firstly,] people with a whip like the tail of a cow with which they strike people. [Secondly,] women who are clothed yet naked, with inclining humps, heads like the hump of a camel. They will not enter Paradise, and they will not find the scent of Paradise, even though it can be smelt at a distance of such-and-such.”⁴¹ [Commenting on the latter narration,] al-Nawawi said in *Riyad al-Salihin*, “They make their heads large and wrap a turban or a head cloth in order to make it bigger.”

Ibn ‘Abbas (may Allah be pleased be with them) reports that the Prophet (may Allah bestow peace and blessings upon him) said, in the Farewell Pilgrimage when a group came to the Kaaba, “Dear people, shall I not inform you of the conditions of the Hour?” Then Sulayman stood and said, “Inform us, may my mother and father be sacrificed for you, O Messenger of Allah!” He said, “Some of the conditions of the Hour are that the prayer is lost, inclination to passion [will be prevalent] and the possessor of wealth

40 Ahmad 2/223, Ibn Hibban 13/64, and al-Tabarani in al-Awsat 9/131.
41 Muslim 3/1680, and Ibn Hibban 16/501.

will be revered.” Sulayman said, “Will this actually occur, O Messenger of Allah?” He said, “Yes, by the Possessor of the soul of Muhammad! Additionally, zakah will be lost, wealth will be taken by force, the liar will be believed, the truthful will be denied, the deceptive will be trusted, the trustworthy will be denied and people will talk about *ruwaybidah*.” They asked, “What is *ruwaybidah*?” He said, “People will talk about what they should not talk about, they will deny nine tenths of the truth, Islam will go and nothing will remain except its name. Moreover, the Quran will disappear and nothing will remain except its script, even though they are adorned with gold. In addition, the men of my nation will become fat, bondswomen will be consulted, children will deliver sermons on the pulpit,⁴² there will be female prayer leaders,⁴³ the masjids will be excessively adorned as the churches and synagogues are adorned, the pulpits will be extended, the rows will be many, with the hearts [of people] detesting each other, their tongues will be at odds, and their caprices will be great.” Sulayman said, “Will that truly be, O Messenger of Allah?” He said, “Yes, I take an oath by the Possessor of the soul of Muhammad that it will be. Furthermore, dear Sulayman, the believer will be the most humiliated of them, [more] than a bondswoman, their hearts will dissolve in the chest like salt in water because of the sins that they see and

42 One possible meaning is that the unqualified give speeches. The word for scholar/Shaykh also means someone over forty years old. A child meaning someone who has not studied sufficiently to become a scholar.

43 In the Hanafi school, a Muslim woman can lead other women in prayer but not men. Moreover, it is not valid for a female to lead a prayer of men according to the majority schools of jurisprudence.

cannot change, men will satisfy their (conjugal) needs with men, and women with women, jealous over the young as the jealousy of a female bondswoman. With all this, Sulayman, the unrighteous will be leaders and disgraceful ministers, the trustworthy will be deemed treacherous, they will discard the prayer, following their passions, and if you meet them then pray in the correct prayer time. With all that, O Sulayman, there will be a prisoner from the east and a prisoner from the west, their bodies like the bodies of people but their hearts are like the hearts of satans, and they will not show the young mercy nor honour the elders. With all that, Sulayman, the people will make the pilgrimage to this scared precinct [Kaaba]: the kings will attend hajj in order to pass time and for amusement, the rich for trade, the poor to beg, and reciters to show off and to sing." "Will all that occur, O Messenger of Allah?" He said, "Yes, I take an oath by the Possessor of my soul that it will all occur. It will be in addition to the spread of lies, the stars [astrology] manifest [encourage people to commit] crimes, the woman taking part in the trade of her husband, and the restriction of the markets." He asked, "How is it restricted?" He said, "It has slackened and the profit has reduced. With that, O Sulayman, Allah sends a wind containing yellow snakes. Also, the heads of the scholars turn because they see evil and do not speak up." He said, "Will that truly be, O Messenger of Allah?" He said, "Yes, I take an oath by He who sent Muhammad with the truth."⁴⁴

The meaning of the part about many rows means that they do not complete the rows [of prayer]: one person in the first,

44 Ibn Mardawayh, Ahmad 2/291, and Ibn Majah 2/1339.

and then three in a row, four in a row and so forth. Therefore, there are no complete rows [of prayer].⁴⁵ This [meaning] is confirmed by, "With hearts full of hatred for the sake of Allah because they have been bequeathed with opposing hearts and hatred," as indicated by another hadith, "Do not differ so that Allah does not cause your hearts to differ."⁴⁶

The Messenger of Allah (may Allah bestow peace and blessings upon him) said, "[The following are] from the signs of the approaching Hour: when people discard the prayer, discard trust, legalise major sins, consume interest, consume bribes, [large] buildings are constructed, [people] follow passions, sell their religion for worldly purposes, make the Quran into an instrument [by singing], take the skin of predators as furniture, take the masjids as pathways, [adorn themselves in] silk dress, injustice becomes prevalent, there is widespread [taking of] interest, humiliating divorce [is a norm], the deceiver is trusted, the trustworthy deemed a deceiver, the rain becomes hot, the child is enraged, [there are] unrighteous leaders, lying ministers, oppression is common, the trustworthy is deemed untrustworthy, [there are] few scholars but many reciters, few jurists, the copies of the Quran are excessively adorned as are the masjids, the pulpits are made tall, the hearts are corrupted, female singers are followed, [unlawful] amusements are deemed lawful, wine is consumed in large quantities, the [legal] penalties are transgressed, the months [are experienced as] decreased

⁴⁵ This could be because they are unaware of the rules of prayer which stipulate that the first row is to be filled first and then the next.

⁴⁶ Ibn Khuzaymah 1/72, Ibn Hibban 5/549, Abu Dawud and Ahmad.

[in length], agreements are dishonoured, the wife will take part in her husband's trade, people will ride on work horses, women will resemble men and men will resemble women, oaths are taken for other than Allah, men will testify to what they have not seen, zakah will be withheld, trusts will be [unlawfully] seized, a man will obey his wife and disobey his mother, and he will be close to his friends and distant from his father, leadership will be merely inherited, the last of this nation will curse the first, the most honourable man will be the giver of evil, many [prescribed] rulings [of the Sacred Law will be violated], ignorant people will ascend the pulpits, men will wear crowns, [large] buildings will be erected, the paths will be constricted, [people] will be satisfied with the unlawful and make the unlawful lawful, and they will make legal rulings according to their whims, your scholars will teach you religion in order to take money from you, the Quran will be a trade for you, you will discard the right of Allah in your wealth, your wealth will go to the evil people, you will sever kinship ties, you will drink wine in your gatherings, you will gamble, you will strike double-headed drums and musical instruments, you will hold back your wealth from alms-giving and see it as a burden, you will kill the innocent in anger and [hide it from] the generality when killing them, your passions will differ, people will have fallen, there will be unjust tipping of the scales and measurements in your favour, and you will give authority to the most foolish of you."⁴⁷

Taking "the skin of the predator as *safsfa*" (singular *safah*)

⁴⁷ Abu al-Shaykh and al-Daylami from 'Ali (may Allah ennoble his face) the Leader of the Believers, and al-Hindi in al-Kanz 39639.

refers to something that is laid on the ground and sat upon. From another hadith, he (may Allah bestow peace and blessings upon him) forbade tiger skin.

"Amusements" are the tools of vain pastimes.

The transgressing of "penalties" connotes the failure [of the ruler⁴⁸] to stone the married fornicator, lash the unmarried [fornicator], cut the hand of the thief, or [to punish] the false accuser and the consumer of alcohol.

His words "the last of this nation will curse the first" indicates what occurred with the Rawafid ['the rejecters', i.e. the Shia], who rejected the Companions (may Allah be pleased with them).

"Many [prescribed] rulings" refers to different types of legal rulings.

His reference to men wearing crowns means that they will be returning to the dress of the fire worshippers and Persians who wore crowns; and in so doing they will have left the Imamah (turban). He (may Allah bestow peace and blessings upon him) said, "The Imamah is the crown of the Arabs."⁴⁹

The "paths will be constricted" refers to the building of them and how people will sit and speak in them so that one is constricted in trying to pass by.

"Gambling" is betting and everything that would constitute

⁴⁸ It could also mean the loss of the caliphate because legal punishments can only be done under his authority or his deputy.

⁴⁹ Al-Daylami and Abu Nu'aym.

gambling, which even includes certain children's amusements. The erudite scholar al-Barzanji said some of the amusements with eggs [that Arabs were accustomed to do] at the two Festivals ('Id) [fall under this category].

"Double-headed drums" means the drum with two faces. It was also claimed [that it referred to] a drum with one face.

The reference to "people" having "fallen" means that they are vile and lowly.

Al-Barzanji (may Allah show him mercy) said that these are all the second type of conditions of the Day of Judgement and they are all currently present. Indeed, they increase day by day, so that they reach their purpose or nearly do. We ask Allah to remove tribulation from us, protect us from trials, cause us to die on the Sunna, and forgive our sins that we have committed in secret and public. Truly, He is the Generous and Honourable and Possesses Grace. We ask by the rank of the grandfather of al-Husayn and al-Hasan! O Allah please accept, O Master of the universe!

FINAL CHAPTER

This final chapter includes the type that combines all the hadiths that are related to this station.

SECTION ONE

It was reported by al-Bukhari from al-Zubayr ibn 'Adi that he said, "We complained to Anas about [the harm inflicted by] al-Hajjaj. He said, 'Be patient, because there will not come to you a time except the one following it will be worse than it, until you reach your Lord. I heard this from your Prophet (may Allah bestow peace and blessings upon him).'"¹

Al-Tabarani reports from 'Utbah ibn Ghazwan from the Prophet (may Allah bestow peace and blessings upon him) that he said, "The days of patience will come after you; he who clings [to Islam] in those days will attain similar to what you attain with a like reward of fifty of you."²

It was reported by Abu Dawud and others from 'Abdullah ibn 'Amr ibn al-'As that the Prophet (may Allah bestow peace and blessings upon him) said, "How will you be when the remnants of humanity have gone back on their agreements and trusts, and oppose each other, and you are the same?" He then joined his fingers and said, "What do you order us to do then?" He said, "Stay in your homes, refrain from speaking, take what you know is good and leave what is evil. It is

¹ Al-Bukhari 6/2591, Ibn Hibban 13/272, al-Tirmidhi and Ahmad. This is further understood because we are moving further away from the time of the Prophet (may Allah bestow peace and blessings upon him) and closer to the end of time.

² Abu Dawud 4/123, al-Tirmidhi 5/257, Ibn Majah 4014, and Ibn Hibban.

necessary to guard the matter of your being, and leave the matters of the generality."³

It was reported by Abu Nu'aym and others from 'Umar (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "My nation will be afflicted by an extreme tribulation in the end of time. No one will be free of it except a man who knows the religion of Allah, so he strives with his tongue and heart [in Allah's way]. Consequently, happiness will overcome a man who knows the religion of Allah and believes in it."⁴

Muslim reports from Hudhayfah (may Allah be pleased with him) that he asked, "O Messenger of Allah, will there be evil after this goodness?" He said, "Yes, callers to the doors of Hell. Whoever answers them is thrown into it." They asked, "Describe them to us." He said, "They have our skin and speak our tongue." They asked, "By what do you order us if I arrive to that?" He replied, "Adhere to the majority of believers and their leaders." I asked, "What if there is no majority or leader?" He replied, "Leave this group completely even if you have to bite down on the roots of a tree and remain like that until death comes to you."⁵

In another narration, he (may Allah bestow peace and blessings upon him) said, "There shall be leaders after me that do not adhere to my guidance, they do not adhere to my

³ Ahmad 2/212, Abu Dawud 4/124, Ibn Majah 2/1339, and al-Nasa'i in al-Kubra 6/59.

⁴ Ibn Rajab in Jami' al-Hikam 54.

⁵ Al-Bukhari 6/2595, Muslim 3/1475, and al-Hakim.

practice. Men of them will come to power with hearts like the hearts of satans in a corpse of man." Hudhayfah asked, "What shall I do if I reach that [time]?" He replied, "Hear and obey the leader even if he strikes your back and takes your wealth."⁶

It was reported by al-Hakim and al-Bayhaqi from Abu Dharr (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "O Abu Dharr, how will you be when there are dregs?" He joined his fingers and he asked, "What do you order me with, O Messenger of Allah?" He replied, "Be patient, show forbearance and fortitude. Embody honourable character in contrast to the character of the people and oppose them in your action."⁷

Imam Ahmad and others report from Khalid ibn 'Urfutah (may Allah be pleased with him) that the Prophet (may Allah bestow peace and blessings upon him) said, "O Khalid, there shall be astonishing events, tribulations, seditions, splits and differences after me. When it is so, then try to be the servant of Allah who is murdered and not the murderer."⁸

Al-Tirmidhi reports from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "You live in a time that whoever leaves a tenth of what I was ordered with shall be destroyed. Then a time will come when whoever does a

⁶ Muslim 3/1476 and al-Bayhaqi in al-Sunan 8/157.

⁷ Al-Hakim 3/376, al-Tabarani in al-Awsat 1/151, and Ahmad 6507.

⁸ Ahmad 5/292.

tenth of what I have ordered shall attain salvation."⁹

It was reported by Muslim from 'Abdullah ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "There was no Prophet that Allah sent to his nation, before me, except that they had disciples who took their practices and followed their instructions. Then those who oppose them will follow leaders, saying what they never said, and do what we did not order. Whoever strives against them with his hand is a believer, whoever strives against them with his tongue is a believer, whoever strives against them with his heart is a believer, and there is nothing after this except faith similar to a mustard seed."¹⁰

It was reported by Imam al-Bayhaqi from Ibn 'Abbas (may Allah be pleased with him) that he reported that the Prophet (may Allah bestow peace and blessings upon him) said, "Whoever clings to my practice, when my nation is corrupt, has the reward of a hundred martyrs."¹¹

As for the signs of the third type, they are the type of signs of the Day of Judgement which indicate that it is very close. They precede the Hour, and they are many [as enumerated below].

⁹ Al-Tirmidhi 5/292.

¹⁰ Muslim 1/69 and Ibn Hibban 1/403. Those that strive by the hand are the caliphs, those that strive by the word are the scholars, and those who strive by the heart are the average believers. This is following another similar hadith in accordance with the opinion of Abu Hanifah (may Allah show him mercy).

¹¹ Al-Tabarani in al-Awsat.



THE MAHDI

He is the first [of these third type of signs]. The hadiths that are reported about him cannot be counted.¹² He is Muhammad ibn 'Abdullah. He is known as al-Jabr because he pulls the hearts of the nation of Muhammad (may Allah bestow peace and blessings upon him). His agnomen is Abu 'Abdullah, and he is one of the offspring of Fatimah (may Allah be pleased with her).

His description

He is dark, slender with medium build, and has a bright forehead, long nose, raised eyes, curved eyebrows, dark eyes as if his eyes have kohl [on them], space between his front teeth, and his right cheek has a black mark that improves his

¹² Imam al-Barzanji narrates that Muhammad ibn al-Husayn al-Isnawi said in the book *Manaqib al-Shafi' / The Virtues of Imam al-Shafi'i* that the imam said, "It is mass transmitted (tawatur) in hadiths from the Messenger of Allah (may Allah bestow peace and blessings upon him) that he is from the Ahl Al-Bayt." (p.175 Imam al-Barzanji).

face. He is like a dazzling star. In addition, he has a thick beard, and a sign like the sign of the Prophet (may Allah bestow peace and blessings upon him) between his shoulders. He has large thighs, and the complexion of the Arabs, although his body is like an Israelite. His tongue is heavy; and when he is unable to speak, he strikes his left thigh with his right hand. He is forty years old. His fear for the sake of Allah is like the fear of the prey over an eagle. He wears braids. He resembles the Prophet (may Allah bestow peace and blessings upon him) in character but not in appearance."

Before the coming of Imam Mahdi, a Sufyani man — from the lineage of Yazid ibn Abi Sufyan — will rebel, terrorise and cause corruption on the earth and manifest his disbelief.



THE APPEARANCE OF THE IMPOSTER (AL-DAJJAL)

Muslim, Abu Dawud and al-Tirmidhi report from al-Sha'bi that Fatimah the daughter of Qays (may Allah be pleased with her) said that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "Tamim al-Dari was an Ansari man, who came and took the oath and became Muslim. He spoke to me often and agreed to inform me about the Imposter. He informed me that he was riding a ship in the sea with thirty men from Lakham and Jadham.

[He continued,] 'The waves played with us for a month on the ocean. Then we landed near an island in the ocean before sunset. We set down near the ship and then went onto the island, where we met a hairy animal who had an abundance of hair. He was [so hairy] that we did not know which was his front or back. We said, "Woe to you! Who are you?" It said, "I am al-Jassasah." We asked, "What is al-Jassasah?" It said, "O people! Go to this man in the house, because he will inform you of the dawning."' He said, 'When he called us we left him because he might be a demon [jinn].' He said, 'We left him quickly until we entered a house where we found the largest person ever in creation, tied and shackled, with his hands tied to his neck and his knees to his ankles were covered in iron. We asked, "Woe betide you! Who are you?" He said, "You are able to have known of me. Inform me who you are?" We said, "We are people from the Arabs, riding a ship on the ocean. We encountered [storms] in the ocean until we were overcome. The waves played with us for a month. Then we came ashore on this island of yours, so we set down and entered the island where we met an extremely hairy animal. We did not know its front from its back because of the amount of hair!" We asked, "Woe upon you! Who are you?" It said, "I am al-Jassasah." We asked, "What is al-Jassasah?" He said, "Follow this man to the house because you will be informed of the awakening." We followed him quickly to you and left him. We did not feel safe, as he might be a demon. He said, "Inform me about the basin date tree." We said, "What information do you want?" He said, "I ask you about the date palm tree, has it given fruit?" We said yes. It said, "It would almost wish that it did not give fruit." It said, "Inform me of the sea of Galilee." We

said, "What news do you want?" It said, "Is there water in it?" We said, "It has an abundance of water." He said, "The water would wish that it could disappear." It said, "Inform me about the zaghra spring." We said, "What do you want us to inform you of?" It said, "Does the spring have water? Has the water of the spring been excavated?" We said, "Yes, there is an abundance of water and its owners excavate the water." It asked, "Inform me of the unlettered Prophet. What has he done?" We said, "He left Mecca and settled in Yathrib [Medina]." It said, "Have the Arabs fought him?" We said yes. It said, "What has he done to them?" We informed him that he mastered whoever followed him from the Arabs and they obey him. It asked, "Is it really thus?" We said yes. It asked, "It is better for them to obey him. I will now inform you about me: I am the Imposter. I am about to be given permission to leave. When I come out, I will capture the earth. I will not leave a village except that I will stay for forty days in them except Mecca and Taybah [Medina], because there are protecting angels upon them both. When I want to enter one of them, the angels will meet me with a sword in their hand preventing me. Upon every deputy angel is another protecting (angel).'" He reports that the Messenger of Allah (may Allah bestow peace and blessings upon him) was transfixed in his presence on the pulpit and said, 'This is Taybah. This is Taybah. This is Taybah. Did I not inform you of this?' The people said yes. He continued, "The news of Tamim surprises me because it is in conformity with what I have told you about Mecca and Medina. Is there not an ocean of Syria and an ocean in Yemen, in the direction of the east? How is it? In the direction of the east? How is it in the direction of the east? How it is.' He

indicated with his hand to the east."¹³

Al-Barzanji said, "This extensive hadith contains the speech of al-Nawas according to Muslim and others. Yet Ibn Majah and others contend that it is reported by Abu Umamah. Al-Hakim and others say that it is reported by Ibn Mas'ud (may Allah be pleased with him). It was also reported by Abu Sa'id from al-Hakim who said, "We arrange these reports into one. We agree over the differences because of the places and for ease; we have many reports over others. Only Allah gives success, and we entrust [our affair to Him]."

We say: the Prophet (may Allah bestow peace and blessings upon him) said, "There has not been, on the face of the earth, from the spread of the offspring of Adam (upon him be peace), a greater tribulation than the Imposter. Allah did not send a Prophet without warning his nation about the Imposter. I am the last Prophet and you are the last nation. He will come out to you and not leave a village." [The Companions narrate,] "He lowered and looked until we thought that he [the Imposter] was a party in the date palms. We were never at ease when we knew this." [The Prophet (may Allah bestow peace and blessings upon him) continued,] "Other than the Imposter, I do not fear for you. If he comes and I am with you, I will protect you from him — I am protection for every Muslim. If he comes after me then everyone is responsible to protect himself and Allah is my patron for every Muslim. He comes from a path between Syria and Iraq. He corrupts the left and the right. Seventy thousand supporters from Isfahan

13 Muslim 4/2263, Ibn Hibban 15/195, and Abu Dawud 4/117.

will come before him. A man who is the most poetic will say 'Badu, badu', meaning 'quickly, quickly.'" The Messenger of Allah (may Allah bestow peace and blessings upon him) then said, "O servants of Allah, be firm! I am a Prophet and there is no Prophet after me." Then he praised [Allah and said], "He [the Imposter] will say, 'I am your Lord.' You will not see your Lord until you have left this world. It is one eyed and your Lord is not as such. Between his eyes is the word 'disbeliever' (*kafir*) written, and every Muslim can read it, whether literate or not, on his face: *kaf-fa-ra* (ك ف ر)." This is as it is reported in some narrations. [Moreover, he (may Allah bestow peace and blessings upon him) said], "Its tribulation is great. One of which is that he will have Heaven and Hell with him. The fire is Paradise and Paradise is Hell. Whoever is tried by the fire should seek assistance by Allah by reciting the opening of Surah al-Kahf.¹⁴ It shall then be cool and safe like the fire was for Ibrahim."

Another of his tribulations is that he will walk on the earth under the foot of the "hide of a ram"¹⁵; and he will remain on the earth for forty days.¹⁶ There will not be a city except he will move upon it, to the exclusion of Mecca and Medina. His speed is like rain that has no wind. There will be three cries that the people of the east and west will all hear. The birds will move in the sky and be burned in the sun. He will

14 Quran: Surah al-Kahf, 18. Reciting the first ten ayahs of it will protect one; and another narration mentions the last ten ayahs.

15 Obviously, the Prophet (may Allah bestow peace and blessings upon him) had to describe such fantastic events in a language that was intelligible to them.

16 He will be free for one year and seventy three days.

submerge and amuse [himself] in the ocean for three days, and it will not reach his waist. One of his arms is longer than the other. His height is tall enough to enter the sea and reach its floor [without being submerged]. Snakes will emerge from him as he wishes.

He will come when the religion is weakened and they [the people of Islam] have turned their backs on knowledge. There will not remain anyone that he has not gone to, and this will include most of the earth, and the people belittle his mention!

He will come and say to a Bedouin, "If you see that I was sent to your father and mother will you testify that I am your Lord?" He replies yes. Therefore, Satan takes the form of his father and the form of his mother. They say [to the Bedouin], "Prophet! Follow him, he is your Lord." So they follow him.

After that Hudhayfah said, "If the Imposter came out at this time, the youths would stone him with pottery; but he will appear when knowledge is low and religion is weak."

He will pass ruins and say, "Bring out your treasures." Then the treasures will follow him like the leader of all the bees: the queen bee. He will come to a river and order it to flow, then it will flow, thereupon he will order it to come back and it will come back, and after that he will order it to dry up and it will dry up.

He will order the wind to send clouds upon the sea and order them to rain and it will rain. He will say, "I am the Lord of the universe. This is the sun which runs upon my

permission. Do you want me to stop it?" They say yes. The sun then slows until a day is like a month, Friday is like a year, and he says, "Do you want me speed it up." They say yes. Then a day becomes an hour.

Before he appears there will be three years of extreme hardship, and the people will be afflicted by severe hunger. Allah (the Exalted) will command the heavens to withhold a third of the rain and order the earth to withhold a third of its vegetation. Then, in the second year, Allah (the Exalted) will order that a third of the rain is withheld. Allah (the Almighty and Majestic) will command the sky not to rain a single drop and order the earth to not grow any green vegetation. Subsequently, there will not remain anything except the hoof and other than that will be ruined, except if Allah wills.

It was asked, "O Messenger of Allah, what will people live off in that time?" He replied, "Praises and magnifications [of Allah] will take the place of food."

[In one narration, it says,] "He will control one soul and then spread out until it is torn apart. Then the Imposter will appear during this period. He will say, 'All of you, look at this: I am a Prophet sent to you now.' Then he will claim to be lord other than Him! Allah will send the unclean to ask, 'Who is your Lord?' He will say, 'My Lord is Allah and you are the Imposter, the enemy of Allah. I swear that my understanding about you has never been stronger than it is now.' He will want to kill him but he will have no power to do so. He is al-Khidr (upon him be peace), and Yusha' (upon him be peace) will be with him. They will warn people by saying, 'He is the

awaited Imposter, so beware of him.' May Allah curse him! Allah will then give him such speed that the Imposter will not be able to catch."¹⁷

In another narration, "Before him [the Imposter] will be two men who warn the people of the villages. They will enter every village in order to warn the residents. When they leave the first of the comrades of the Imposter will appear. This will occur to every village except Mecca and Medina. When they go to Mecca, they will meet a great creation and ask it, 'Who are you?' He will say, 'I am Mika'il. Allah has sent me to prevent you from entering Mecca.' When they come to Medina, they will meet a great creation and ask, 'Who are you?' He will say, 'I am Jibra'il. Allah has sent me to prevent you from entering the sacred city of the Messenger.' A scream will then be heard and the hypocrites will leave Mecca. Three quakes shall occur in Medina until no male or female hypocrite will be left [inside the city]. Medina will be cleansed from filth that day in the same way you cleanse bellows from the filth of iron. They call this day 'the day of purity'. The last of those who leave are the women until the men return to their mothers, daughters, sisters and aunts, because they have no fear of being driven out."¹⁸

In another narration, the Prophet (may Allah bestow peace and blessings upon him) said three times, "The day of purity! And what is the day of purity? The Imposter will come and all are barred. So they look to Medina and one of

17 Muslim 4/2252, al-Tirmidhi 4/510, and Ibn Majah 2/1356.

18 Ibn Majah 4077.

their companions says to the other, 'Do you see that white castle? That is the masjid of Ahmad [Muhammad].'"¹⁹

Al-Barzanji said, "This is one of his miracles (may Allah bestow peace and blessings upon him). He has informed us [by this hadith] that his masjid will be highly structured and be white in form like white plaster." Yet, in his time (may Allah bestow peace and blessings upon him) it was built with branches and palm leaves. What he (may Allah bestow peace and blessings upon him) informed us of occurred because his honourable masjid is seen as white from afar and the pillars shine whiteness.

A beneficial point

Ibn Majah said, "I heard al-Tanafisi say he heard al-Muharibi say, 'It is necessary to present the hadith on the Imposter to every teacher so that he can teach it to the children in school.' This is because the description of salvation is sufficiently contained within it.

Know that salvation is attained by learning knowledge and acting upon it. One should know that the Imposter eats and drinks but Allah (the Exalted) is free from all human needs. The Imposter is one eyed and Allah (the Exalted) is not. No one will see their Lord until [they are raised after] death; yet, the people see him [the Imposter] even though they are alive,

19 Ahmad 4/338 and al-Hakim 4/586.

before death, and so forth.

Action

People should seek refuge in one of the Two Sacred Sanctuaries [of Mecca and Medina] because the Imposter cannot enter them. In some narrations it is said that he will also not enter Masjid al-Aqsa [in Jerusalem] and Masjid al-Tur [on Mount Sinai]. They should recite the first ten *ayahs* of Surah al-Kahf (Surah 18); and flee to the mountains and the prairies because he will mostly enter villages.

'Ubayd ibn 'Umayr (may Allah be pleased with him) reports, "Those tribes who accompany the Imposter will say, 'We accompany him while knowing that he is a disbeliever, but we accompany him in order to partake in his food and care for the trees.' When the anger of Allah descends, it descends on them all."²⁰

A report from Abu Umamah (may Allah be pleased with him) that is raised [to the Prophet (may Allah bestow peace and blessings upon him)] says, "Whoever meets him should spit in his face."²¹

Saying *subhanullah*, *Allahu akbar* and *la ilah illallah* will be the sustenance of the believers in that rainless period. Whoever finds himself in this tribulation should be firm and

20 Reported by Abu Nu'aym 2/546 from Hammad.

21 Al-Tabarani in al-Kabir 7/148.

very patient. If he [the Imposter] throws fire, then close your eyes and seek assistance by Allah, and it will be cool and safe like the fire was for Ibrahim (upon him be peace).

SECOND SECTION

THE DESCENT OF 'ISA (UPON HIM BE PEACE)

It is reported by al-Bukhari and Muslim from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "I swear by the Possessor of my soul, when the son of Maryam descends his rule will be just. He will break the cross, kill the swine and end the *jizyah*."²²

Muslim reports from Jabir (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "A group of my nation will remain victorious upon the manifest truth until the Day of Judgement." He said, "When 'Isa ibn Maryam descends, the leader [of the Muslims at the time] will say, 'Come lead us!' He will say, 'No, each of you is a leader.' Thus did Allah

22 *Jizyah* refers to a tax that non-Muslims living under an Islamic rule pay to the ruler. It was yearly and based upon earnings. If there were no earnings then no tax would be levied.

23 Al-Bukhari 2/884, Muslim 1/135, and Ibn Hibban 15/227.

honour this nation.”²⁴

Regarding his crown, as reported by al-Bukhari in a hadith from Aqil ibn Khalid: “He has red wavy [hair] and a wide chest.”²⁵ In a hadith from Ibn ‘Abbas (may Allah be pleased with him) it was said, “I saw ‘Isa [Jesus] ibn Maryam as a man with medium stature, between red and white, with ample [hair on his] head.”²⁶

[The major acts of] his life (upon him and our Prophet be peace and blessings) will include: his destruction of the cross, killing the swine and monkeys, and cancelling *jizyah*. He will not accept anything except Islam, thus unifying religion. He will not worship other than Allah (the Exalted). Zakah will be left because there will be no [poor] people to accept it. Treasures will become manifest in his time, but there will be no desire to acquire wealth. Rancour and mutual hatred will be non-existent.

The realities of everything will be removed to the extent that children will play with snakes and scorpions without being harmed by them. The wolf will oversee the sheep and feel no need to harm them. The earth will be filled with peace and there will be no killing. The earth’s vegetation will grow just like at the time of Adam (upon him be peace). A group will approach a bunch of grapes and be satiated by it, as will the case be with a pomegranate. The horse will be cheap because there is no war. Yet, the price of a bull will be

24 Muslim 1/137 and Ahmad 3/274.

25 Al-Bukhari 6/2607, Muslim 1/156, and Ahmad 2/22.

26 Al-Bukhari 3/1172, Muslim 1/151, and al-Hakim 2/616.

expensive because the earth will be fully cultivated.

The Messiah affirms the Prophetic Sacred Law but is not a messenger for this nation. He had the knowledge of the command of Allah (the Exalted) in the heavens before descending and he is a Prophet. However, he (upon him be peace) is from the nation of Muhammad (may Allah bestow peace and blessings upon him) and his Companion, as they met on the night of Ascension. From that time, he became the best of the Companions.

The upshot of the narrations is that he will descend to the white eastern pillar of Damascus [in the Umayyad masjid], which exists today. His palms will be placed on the wings of two angels. In fact, there is no hour that passes in the day except they are present in the masjid. They [the angels] sit on the minarets. [On the auspicious occasion of his descent,] the Muslims will enter [the masjid] along with the Christians and Jews. All of them will make requests of him, even though the leader will be the only one to receive something because of the large amount of people present. The call to prayer of the Muslims will occur. The trumpet of the Jews and the bell of the Christians will be removed. Then, from the time that the caller proclaims, no one will get a share except the Muslims. The Jews and Christians will then leave the masjid, and the Muslims will pray the ‘*asr*’ prayer. Then some of the people of Damascus will leave in search of the Imposter. He will walk with a blade, and the earth shall be constricted for him. He is not found with the slain disbelievers. He reaches [moves] himself to wherever his eyesight looks; his eyesight falls even upon their [Muslims] fortress.

Around the villages of the sacred house, they will seek aid from the Muslims. He will find it [masjid] locked so the Imposter's path is blocked. The Mahdi will prevent him from the *fajr* prayer. Most of the people or some of them, but not all, are not forbidden from prayer to go to him. Subsequently, the Mahdi and 'Isa (upon him be peace) will go forward for the prayer. The Mahdi will move back and some of the people will say to 'Isa, "Go forward [to lead the prayer]." Upon seeing the Mahdi move backwards, 'Isa will put his hand on the shoulder of the Mahdi and put him forward, telling them, "Put forward your leader." The Mahdi responds by doing so.

In the morning, the companions of the Imposter flee, and the earth becomes constricted for them. Then they reach the door of Lod and are prevented from the *zuhr* prayer. The cursed one tricks the sincere by establishing the prayer. Then they know that there are no sincere people amongst them, so their fear dissolves as salt dissolves. They find them and they are killed. Allah (the Exalted) will defeat the supporters and the people of the Imposter. There will not remain anything from the creation of Allah (the Exalted) that a supporter hides behind except that Allah (the Exalted) will cause that thing to speak. Every tree, stone, wall and animal will say, "O Muslim, servant of Allah, here is a supporter!"²⁷ In another narration, [it says] "[They say,] 'Here is a supporter of the Imposter, so kill him!' [Everything will speak thus] except al-Gharqad because it is a tree of the supporters that does not speak."²⁸

27 Al-Bukhari 3/1070, Muslim 4/2237, and Ibn Hibban 15/218.
28 Muslim 4/2239, except this supporter of the Imposter is not found.

Jabir (may Allah be pleased with him) reports that 'Isa (upon him be peace) will marry after the descent and have children, whereupon he will subsequently die in Medina. Perhaps he will die after hajj and visit the Prophet (may Allah bestow peace and blessings upon him), otherwise he will be in Jerusalem.

Abu al-Shaykh reports from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "'Isa ibn Maryam will descend to kill the Imposter. He will live for forty years, acting upon the Quran and my Sunnah, and then he will die. 'Isa will make a man from the tribe of Tamim into a judge." It was said it was al-Maqaid. "When he dies, the people will not live for three years, until the Quran is raised from the hearts of men."²⁹

Al-Tirmidhi with a *hasan* chain and Ibn 'Asakir report from 'Abdullah ibn Salam that he said, "Recorded in the Torah is the description of Muhammad (may Allah bestow peace and blessings upon him) and 'Isa ibn Maryam (upon him be peace), who will be buried with him."³⁰

Al-Bukhari in his *Tarikh*, al-Tabarani and Ibn 'Asakir report, "'Isa ibn Maryam is to be buried with the Messenger of Allah (may Allah bestow peace and blessings upon him) and his Companions. His is the fourth grave [in the chamber]."³¹

29 I could not trace this narration.
30 Al-Tirmidhi 5/577.
31 Ibn Hajar in al-Fath 13/308.



ONE OF THE GREAT SIGNS OF THE HOUR IS THE COMING OF YA'JUJ AND MA'JUJ

The Exalted said, "Until it [the wall] is opened for Ya'juj and Ma'juj; they come from every direction and passage."³²

He (may Allah bestow peace and blessings upon him) said, "The Hour will not come until ten signs appear: the rising of the sun from the west, the Imposter, the Smoke, the animal, Ya'juj and Ma'juj, the descent of 'Isa ibn Maryam, three land cave-ins: one in the east, one in the west and one in the Arabian peninsula, and the fire that comes from the pit of Adan-Abyan."³³

The hadiths that are reported about this are numerous. They [Ya'juj and Ma'juj] are from the offspring of Adam (upon him be peace), then from the tribe of Yafith ibn Nuh [Japheth the son of Noah] into three types: a type whose bodies are like rice, they are [tall] like a very large tree; a type who are four cubits by four cubits; and a type that, if one was to lay down, then the ear of one would cover the other. This report was taken from Ibn Abi Hatim from Shurayh ibn

³² Quran, Prophets 21:96.

³³ Muslim 4/2226, Ibn Hibban 15/201, al-Hakim 4/484, and al-Tirmidhi 4/477. Adan Abyan is near Medina.

'Ubayd from Ka'b al-Ahbar.

It is reported by al-Hakim from Ibn 'Abbas (may Allah be pleased with him), "Some of them are arm span by arm span and a hand span, two arms' length by two arms' length and their lengths are three arms' length."³⁴

Ahmad and al-Tabarani report from Khalid ibn 'Abdullah ibn Harmalah from his aunt [that the Prophet (may Allah bestow peace and blessings upon him) said], "You say that there is no enemy, but you will remain fighting until you fight Ya'juj and Ma'juj. They have wide faces, small eyes, red tops and appear from every direction. Their faces are like polished shields."³⁵

In terms of their number, it was authentically reported by Ibn Hibban in his *Sahih*, in the chapter on the tribulation and events that will occur to the nation, from Ibn Mas'ud (may Allah be pleased with him), that he said, "[Regarding] Ya'juj and Ma'juj, the least one of them has a thousand offspring in their backs."³⁶

Ibn Abi Hatim reports from 'Abdullah ibn 'Umar (may Allah be pleased with him) that he said, "The jinn and people are ten parts: nine parts are Ya'juj and Ma'juj, and the last part is the rest of mankind."³⁷

Ibn Hibban and al-Hakim report from Abu Hurayrah

³⁴ Ibn Hajar in Fath al-Bari 13/107.

³⁵ Ahmad 5/271 and al-Haythami in Majma' 6/7.

³⁶ Ibn Hibban 15/241.

³⁷ Al-Hakim 4/536.

(may Allah be pleased with him) [that he (may Allah bestow peace and blessings upon him) said], "Ya'juj and Ma'juj dig out a wall each day until they have almost breached it and the leader of them says, 'Come back. We will breach it tomorrow.' Then Allah (the Exalted) restores it to a greater strength. This continues until the period is reached and Allah wishes to send them to the people. Then the leader says to them, 'Let us return. We will breach it tomorrow, if Allah (the Exalted) wills, and it is an exception.'" He then said, "They return and find it as they left it, so they breach it and go out to the people."³⁸

It was reported by Nu'aym ibn Hammad from Ibn Abbas (may Allah be pleased with him) in a raised report that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "Allah sent me on the Night Journey to Ya'juj and Ma'juj. I called them to the religion and the worship of Allah. But they refused to answer me."³⁹

Their coming, corruption and destruction

Their coming has been reported in a narration of Muslim's from the hadith of al-Nawas ibn Sam'an, after the mention of the Imposter and demise at the hands of 'Isa (upon him be peace). The following was also reported by others: "Then he ['Isa] will come with a people that Allah has protected

from the Imposter. He will wipe their faces and speak about their rank in Paradise. Among them are those who fit the description of those described in Allah's revelation to 'Isa: 'I have sent you to servants who I protect from being killed. My servants sought refuge in the mountains.'"

Allah (the Exalted) sends Ya'juj and Ma'juj; they come out to the people and they dry up the water, so the people seek protection with their livestock in the castles. They drink the water of the earth; and even if they pass a river without drinking all of it, it is still left dry. Therefore, a person passing the river after them will say, "There used to be water here once." All of the people will remain in either a castle or city. They will pass by the sea of Tabariyah [in northern Palestine] and drink all the water. "The last of them will pass by and say, 'There used to be water here once.'" Some constriction [of food and drink] will come to 'Isa (upon him be peace), the Prophet of Allah, and his companions until the head of a bull is worth more than one hundred gold coins.⁴⁰

In a narration reported by Muslim and others, "They say, 'We have killed everything on the earth so we should kill everything in the skies.' Then they will shoot their arrows into the skies and Allah will return their arrows covered with blood."⁴¹

In a further narration [it says], "Then none of them move their spears. Then they throw them into the sky, and they will come back covered with the blood of tribulation and sedition.

38 Al-Tirmidhi 5/313.

39 Al-Suyuti in al-Durr al-Manthur.

40

Muslim 4/2253, al-Hakim 4/534, and al-Tirmidhi 4/510.

41

Muslim 4/2255 and al-Tirmidhi 4/510.

The Prophet of Allah [‘Isa] and his companions supplicate to Allah (the Exalted). Then violence follows their heels and upon most of the camel and cattle. So if one of these dies then it is like the death of them all. They do not hear their perceptions of it. The Muslims say, ‘Will not one of the men sell himself [to them] so we can see what the enemy is doing?’ One of them tries to account for himself and thinks he is killed. Then he comes to them and finds them all dead, man to man. He will call out, ‘O Muslim people! Do you not want glad tidings? Allah has sufficed you for your enemies.’ They will then leave for their cities and fortresses, moving toward their livestock. The shepherds [leave] until there is none. They give thanks in the best manner of giving thanks for anything. Even the earth gives thanks and gratitude, in such a manner that their blood and flesh give thanks. The Prophet of Allah, ‘Isa (upon him be peace), and his companions come down to the earth; they do not find a cubit on the earth except with the [remains of Ya’juj and Ma’juj and leaving the earth] filled with fat and the smell of their corpses. The people proclaim their ending is worse than their lifetimes and seek assistance from Allah (the Exalted). Then a dark wind is sent from Yemen. It comes to the people as dust and smoke, and they all get colds. It is then uncovered after three [period not stated]. Thereafter, their corpses are cast into the sea.”⁴²

In a further narration [it says], “The Prophet of Allah, ‘Isa (upon him be peace), and his companions supplicate to Allah (the Exalted). Birds come to them with necks like camels, which will carry the [the corpses] and throw them as

42 Ibn Hibban 15/245, al-Hakim 4/524, and Ahmad 3/88.

Allah (the Exalted) wills. Then Allah will send rain to them, whereby there will be no house, no village and no city dweller [except they experience it].”

The earth will become so cleansed that it will be left like a mirror. It will be said to the earth, “Cultivate your fruits and return your blessings.” From that day, a group will eat from a pomegranate like a skull [in terms of size]. The Muslims will burn the tools, arrows and armour of Ya’juj and Ma’juj for seven years.”⁴³

One of the signs indicating that the end of time is close is the desolation of Medina for forty years before the end, when people will have left it.

Abu Dawud reports from Mu’adh (may Allah be pleased with him) in a raised report, “Building of the sanctified house and the desolation of Yathrib. Yathrib [the pre-Islamic name for Medina] will be desolate after they leave during the massive conflict.”⁴⁴

Al-Tabarani reports, “The buildings shall crack, and then a time will come to Medina whereby a traveller will pass one of the paths and say, ‘A long time ago, this used to be a great edifice, and its trace has now been eliminated.’”⁴⁵

Imam Ahmad reports, “The people of Medina will leave it whilst it is humid. They ask, ‘What will they eat?’” He

43 Ibn Majah 2/1359.

44 Abu Dawud 4/110 and al-Hakim 4/465.

45 Al-Tabarani in al-Kabir 6/77 and Majma’ 4/15. This hadith is matruk, which is a type of weak narration.

responded, "The predator and the birds."⁴⁶

In the *Sahih* collections of al-Bukhari and Muslim, [there is a narration that says,] "Medina will be left upon goodness: its fruits will be covered and nothing but birds will visit." In another report, "The last of those to leave are those who look for decorations."⁴⁷

Al-Barzanji said, "The cause of its abandonment — and Allah knows best — is that they left to support the Mahdi and the quake threw out the hypocrites towards the Imposter. Then the remainder are true believers, who leave for Jerusalem because it was reported, "There will be migration after migration."⁴⁸

The best people on that day are those who adhere to the migration of Ibrahim the Bosom Friend (upon him be peace). The rest are taken by a bird that takes the best souls, and those who are [spiritually] empty shall remain. This is the secret that causes its desolation.

Another great sign of the Day of Judgement is the destruction of the Ka'aba and the theft of its jewels. Al-Bukhari and Muslim report that Abu Hurayrah (may Allah be pleased with him) said [that the Prophet (may Allah bestow peace and blessings upon him) said], "The Ka'aba is to be destroyed by a person with small legs from Abyssinia."⁴⁹

46 Ahmad 3/332.

47 Al-Bukhari 2/663 and Muslim.

48 Abu Dawud 3/4 and al-Hakim 4/533.

49 Al-Bukhari 2/577 and Muslim 4/2232.

Imam Ahmad reports something similar from Ibn 'Umar (may Allah be pleased with him), with the addition "its jewels are stolen, the covering is pulled off. It is as if I see it bald and bent, struck by being wiped off or picked up."⁵⁰

In the two *Sahihs*, [it is narrated,] "He has dark wide thighs and destroys it [the Ka'aba] brick by brick."⁵¹

There is a difference of opinion on when the Ka'aba is destroyed, whether it is in the time of 'Isa (upon him be peace) or just before the Hour when there is no one left who says 'Allah, Allah.'

Ka'b reports that it is in the time of 'Isa (upon him be peace), as confirmed by an opinion of al-Halimi. The cry comes to 'Isa (upon him be peace), and a group comes to him between the eighth and ninth. It was claimed, "It is destroyed in his time after the destruction of Ya'juj and Ma'juj, when the people are on hajj and umrah." It is affirmed that 'Isa (upon him be peace) will perform hajj or umrah, or both.



THE SUN RISING FROM THE WEST

50 Ahmad 2/220.

51 Al-Bukhari 2/578 and Ibn Hibban 15/152.

One of the great signs of the Day of Judgement is the sun rising from the west and the Beast coming out of the earth. Either of these signs precedes the other's traces. If the sun rises before the coming of the Beast, it will be after sunrise or close to that time. If the Beast comes out before, then it will be at midday.

Imam Ahmad and others report that 'Abdullah ibn 'Umar (may Allah be pleased with him) said, "I memorised from the Messenger of Allah (may Allah bestow peace and blessings upon him) that he said, 'The first signs are the sun rising in the west and the coming of the Beast in the early morning. The one that is first will leave its traces for the other.'"⁵²

'Abdullah [not identified] said that he read many books and believes that the sunrise from the west is the first of them.

Hafiz Ibn Hajar said, "The wisdom of the sun rising from the west is that the door of repentance is closed, and then the Beast comes out. He will distinguish between believer and disbeliever so as to complete the reason why the door of repentance is locked."

The sun rising in the west is reported by Imam Ahmad and others from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not come until the sun rises from the west; and when they all see it they will all believe. Yet, that faith does not benefit a single soul unless

52 Muslim 4/2260, al-Hakim 4/590, and Abu Dawud 4/114.

they believed previously."⁵³

Ibn Mardawayh reports that Hudhayfah (may Allah be pleased with him) asked the Messenger of Allah (may Allah bestow peace and blessings upon him), "What are the signs of the sun rising from the west?" He replied, "That night will be extended until it is as long as two nights." In addition, in a narration reported by al-Bayhaqi from 'Abdullah ibn 'Umar (may Allah be pleased with him), [it says] "as long as two or three nights."

[It has been said,] "Those who fear their Lord will awaken, pray and do as they used to. They cannot see except the place that the stars are in. They will sit and stand, and then make up their prayers. The night seems not to end, so they stir in their beds until they awaken. The night is extended until it becomes another night. When they see this, they fear that before them is a great matter. The people are terrified and some of them are stirred. They ask, 'What is this?' They are scared and go to the masjid. When they awake the [time before] sunrise is lengthened. Some of them wait for the sun from the east, then when it rises from the west, the people are greatly upset. [This continues] until the sun rises to the middle of the sky. Then it comes back to the place that it has risen from."⁵⁴

Abu al-Shaykh and Ibn Mardawayh report from Anas (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The

53 Al-Bukhari 5/2376, Muslim 1/137, and Ibn Hibban 15/252.
54 Al-Suyuti in al-Durr al-Manthur.

morning that the sun rises from the west, this nation will become apes and pigs, texts will be folded, and the pens will be dried. [At this point,] no one will increase in good action and no evil action is reduced. No one will benefit from their faith unless they believed previously or earned goodness in faith beforehand.”⁵⁵

It was reported by Abd Ibn Humayd from Ibn ‘Umar (may Allah be pleased with him) that he said, “The most evil of people remain after the rising of the sun from the west and [they live] for one hundred and twenty years.”⁵⁶



NOTIFICATION

In some narrations, [it says,] “The first sign is the coming of the Imposter.”⁵⁷ In other reports, [it says,] “The first is the rising of the sun from the west.”⁵⁸ In another report, [it says] “the Beast” [is first].⁵⁹ Then in yet another report, [it says] “fire will gather people to the gathering place” [as the first sign].⁶⁰

- 55 Al-Suyuti in al-Durr al-Manthur.
- 56 I could not trace this narration.
- 57 Al-Suyuti in al-Durr al-Manthur.
- 58 Reported previously.
- 59 Reported previously.
- 60 Qurtubi in his Tafsir on Surah al-Dhukhan.

Hafiz Ibn Hajar said, “The combined reports [indicate] that the Imposter is the first of the greatest signs that the caller of prayer will herald. This does not negate the Mahdi preceding it.”

He said, [the earth] ends with the death of ‘Isa ibn Maryam (upon him be peace), after the death of al-Kahatani and others. The rising of the sun is the first sign that begins the change of the upper world and it ends with the establishment of the Hour. This matter includes the Beast, which is the same thing as the [rising of the] sun. The first sign of the beginning of the Day of Judgement is the Fire.

Abu Nu’aym reports that Wahb ibn Munabbih said, “The first sign is [the Muslims’ conquering of] Rome; second, the Imposter; third, Ya’juj and Ma’juj; fourth, ‘Isa, because he comes after Ya’juj and Ma’juj, even though he comes down before them. The fifth is the Smoke, whose explanation will follow. The sixth is the Fire, which is considered an expression of the earthly sign [before the Fire of the Afterlife]. But the rising of the sun [in the west] is not here considered.”

It was reported by al-Hakim and others that ‘Abdullah ibn Mas’ud (may Allah be pleased with him) said, “The people after Ya’juj and Ma’juj do not remain until the sun rises from the west, the pens of decree dry up, the scrolls are dried up, no one’s repentance is accepted, Satan mumbles whilst prostrating and proclaiming, ‘My Lord, order me to prostrate to whoever you wish.’ The satans will gather around him and say, ‘Our master, before who are you terrified?’ He replies, ‘I am only asking my Lord who delays my punishment until a

known time, so I wait for a day of a known time.' That 'known time' was when the sun rises from the west. The satans will be visible on the earth, and even a man will say, 'This is my companion who used to deceive me.' All praise belongs to Allah who shames Satan, who remains weeping in prostration until the Beast comes out and kills him in prostration. The believers take pleasure from that for forty years and they do not wish for anything except they are given it."



The coming of the beast

Allah (the Exalted) said, "When the event occurs, the Beast appears to those upon the earth, speaking to them."⁶¹ The Quranic commentators say, "When the good is not commanded and they do not forbid evil, then the Beast appears."

Abu al-'Aliyah reports, "When the event takes place, the door of faith and repentance is closed."

Ibn 'Abbas (may Allah be pleased with him) said, "It [the Beast] shall come out of one of the valleys of Tahami."⁶²

⁶¹ Quran, al-Naml 27:82.

⁶² I could not trace this narration. Tahami is near Medina.

It was reported by Ibn 'Abbas and Hudhayfah (may Allah be pleased with them) that the Prophet (may Allah bestow peace and blessings upon him) said, "Amongst the people the greatest masjid and the most honourable with Allah is the Sacred Sanctuary (Mecca). Do not disregard it and go to the station between the pillar (Yemeni) and the station (of Ibrahim), prolong prostration [in these places], and various people have refuse this."⁶³

Ibn 'Abbas (may Allah be pleased with him) also reports, "It has a long neck. It can be seen in the east as it can be seen in the west. It has a face like the face of a human and a beak like a bird, having fur and fluff."⁶⁴ He also said, "It has fur and feathers of every colour; and it has four stations."⁶⁵ He also narrated, "It has the colours of every animal, and the trait of every nation. The trait of this nation is that the nation speaks to people in a clear Arabic tongue, so they speak to them with their words."⁶⁶

Hudhayfah (may Allah be pleased with him) said, "It has fur and feathers that are shiny. It cannot be sought and its flight does not cease."⁶⁷

Abu Hurayrah (may Allah be pleased with him) said, "It has every colour, and it's horns have space for a rider."⁶⁸

⁶³ Ibn Kathir in Tafsir 3/376.

⁶⁴ Ibn Kathir 3/377.

⁶⁵ Qurtubi 13/234.

⁶⁶ Abu Umair Al-Dani in Sunan al-Warud 5/1107.

⁶⁷ Qurtubi 20/15.

⁶⁸ Ibn Kathir 3/377.

Ibn al-Zubayr (may Allah be pleased with him) said describing the Beast, "It has the head of a bull, the eyes of a pig, the ears of an elephant, the horns of a stag, the neck of an ostrich, the chest of a lion, the colour of a tiger, the waist of a cat, the tail of a ram, the legs of a camel and between each limb is the length of twelve cubits."

In terms of its life: it has the staff of Musa (upon him be peace) and the ring of Dawud (upon him be peace). He proclaims in a lofty voice, "The people truly are not certain of our signs."⁶⁹

It distinguishes people between [into categories of] believer and disbeliever. He sees the face of a believer as a dazzling star and writes 'believer' on their forehead. For the disbeliever, he writes the word 'disbeliever' in black writing.

In another narration, [it refers to] "refused", meaning he separates people into various groups.

It affirms the protection ('ismah) of the believers. They know that Allah will not disregard them in weakness, therefore it starts with them. Their faces are adorned until they are bright like a dazzling star; they are bequeathed the earth, realising that he is sought, and that no one can flee from it. Indeed, a man even seeks refuge from it in prayer, and then it comes behind him and says, "O so-and-so, you are praying now?" Then he turns around and it marks his face, and leaves. The people will combine their wealth and travel into different regions.

69 Quran, Al-Naml 27:82.

[At this time,] the believer will know the disbeliever and vice versa. The Muslim will say, "O disbeliever, fulfil my right!" And the disbeliever will say, "O believer, fulfil my right!"

In another report, "A scream comes out three times that is heard by the four corners of the world."⁷⁰



The smoke

Hudhayfah ibn Usayd (may Allah be pleased with him) said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) came to us and we were reminding each other [of the religion] and he said, 'What are you mentioning?' We said, 'The Hour, O Messenger of Allah?' He said, 'It will not be established until ten signs are seen before it.' He mentioned the Smoke and the Imposter..."⁷¹

It was reported by Hudhayfah (may Allah be pleased with him) that the Prophet (may Allah bestow peace and blessings upon him) said, "It [the Smoke] will remain on the earth for forty days."⁷²

In another narration, "It will take the breaths of the

70 Al-Haythami 7/8.

71 Muslim, al-Tirmidhi, and Ibn Majah.

72 I could not trace this narration.

disbelievers; and it will take from the believers in the form of a cold."⁷³



The wind

One of the major signs of the Hour is the Wind that takes the soul of every believer and then the people return to the worship of idols and the practices of their ancestors.

Muslim and others report that 'A'ishah (may Allah be pleased with her) said, "Days and nights will not pass until you worship Lat and 'Uzza,"⁷⁴ but not Allah."⁷⁵

In another narration [it is said], "Allah will send a pleasant wind that will take the life of every believer who has the slightest amount of faith. Those that remain will have no good in them and they will return to the religions of their forefathers."

Imam Ahmad reports from Ibn 'Umar (may Allah be pleased with him), "Then Allah will send [after the passing of 'Isa] a cold wind from the direction of Syria. No one with the slightest amount of faith will remain on the face of the

⁷³ Muslim 4/2155 and Ibn Hibban 11/80.

⁷⁴ These are the names of two pre-Islamic idols.

⁷⁵ Muslim 4/2232 and al-Hakim 4/494.

earth except his or her soul will be taken. Even if one of you were to enter the centre of a mountain and reside there, his soul would be taken." He further said, "The most evil people remain faster than birds [in their rushing towards sinfulness] and as fierce as a predator. They do not enjoin goodness nor refrain from evil. Then an image of Satan comes, and he says, 'Will you respond?' They ask, 'What do you order?' He says, 'I order you to worship idols.' They worship them, and they attain provision and goods. Then the Trumpet blows."⁷⁶

Al-Hakim authenticates and reports from 'Uqbah ibn Amir (may Allah be pleased with him) that he heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say, "A group of my nation will remain fighting for the command of Allah. They compel their enemies, they will not be harmed by those who oppose them until the Hour comes."

'Abdullah ibn 'Umar narrates, "Yes, a wind will come, a wind of musk, with a touch of silk. It will not leave a heart with the slightest amount of faith except their soul will be taken. Then the most evil of people will remain and the Hour will appear upon them."⁷⁷

Ahmad, Muslim and al-Tirmidhi report from al-Nawas ibn Sam'an that he said, "When they are like this [towards the end of time], Allah will send a pleasant wind that will take them and lift them. [Then] it will take the soul of every believing Muslim. The remaining people are the most evil,

⁷⁶ Muslim 4/2259 on the authority of 'Abdullah ibn 'Amr and al-Hakim 4/576.

⁷⁷ Muslim 3/1524 and al-Hakim 4/503.

who are extremely corrupt, like the disorder of wild animals, and upon them the Hour will come."⁷⁸

In a report of Ibn Mas'ud (may Allah be pleased with him), "This shall continue similarly until no child is born from marriage, and then women will be sterile for thirty years. But after that, all the children will be born from illegal fornication. They are the most evil of people and the Hour will come upon them."⁷⁹

Ibn Majah reports that Hudhayfah ibn al-Yaman (may Allah be pleased with him) said, "Islam will be erased as you erase ornamentation from cloth until no one knows the fast, the prayer, the hajj or zakat. An old man will remain from the people and extremely elderly. They will say, 'These words reached our parents and we would say it.'" A man asked Hudhayfah, "What is the benefit of these words," and presented them to Hudhayfah. Then he asked a second time and then he asked a third time, and he said, "[The words will] free them from the Fire."⁸⁰

Ahmad reports with a strong chain that Anas ibn Malik (may Allah is pleased with him) said, "The Hour will not come until there is no one who says, 'There is no deity except Allah [la ilah illallah].'"⁸¹ Muslim reports similar but the words, "Allah, Allah"

The aforementioned hadiths report that the meaning of the

78 Muslim 4/2254 and al-Hakim 4/537.

79 Suyuti in al-Durr al-Manthur.

80 Ibn Majah 2/1344 and al-Hakim 4/520.

81 Muslim 1/131 and Ibn Majah 15/263.

"most evil of people" is that they do not say "there is no deity except Allah" or "Allah, Allah." It is part of [the goodness] of humankind to say these words so that the Hour does not appear [upon us]. It will only come to the disbelievers who do not know marriage and they are not born from marriage. Their human form is animalistic; they are not real people, as they are like cattle — in fact, they are even worse and more astray.



The lifting of the Quran from the pages and chests

It was reported by al-Daylami from Hudhayfah and Abu Hurayrah (may Allah be pleased with them) that they said, "A night will pass on the Book of Allah so that in the morning the people will not find a passage [recorded anywhere] and there will not be a letter in the heart of a Muslim except it is erased."⁸²

It was reported by al-Daylami from Ibn 'Umar (may Allah be pleased with him), "The Hour will not be established until the Quran is raised and returns to whence it came. It will come near the Throne and reverberate like a camel, then Allah (the Almighty and Majestic) will say to it, 'What is wrong with

82 Firdaws 5/156.

you?' It will say, 'I came from you, I return to you and they do not act upon me.' Due to this the Quran was lifted."⁸³

Al-Arzaqi reports in *Tarikh Makkah*, "The first pillar to be raised is the Quran and the vision of the Prophet (may Allah bestow peace and blessings upon him)."⁸⁴



The last major sign of the hour: the fire that comes from the pit of Aden and gathers people to the place of judgement

Muslim and others report that Hudhayfah ibn Usayd (may Allah be pleased with him) said that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "The Hour will not be established until ten signs appear before it..." The hadith contains "the last is the fire that comes from Yemen that herds the people to the place of gathering."⁸⁵

It was also reported as, "The fire that comes from the pit of Aden that herds the people to the gathering place."⁸⁶

Imam Ahmad and others report that Ibn 'Umar (may Allah be pleased with him) said, "There is a migration after the

83 Qurtubi 10/326 and al-Daylami 5/89.
84 Al-Suyuti in al-Jami' al-Saghir 2742.
85 Muslim 4/2225 and Ibn Hibban 15/257.
86 Muslim 2901 and Ibn Hibban 15/257.

migration: the best people of the earth will do the migration of Ibrahim. The earth will be left with the most evil people ever created by Allah. The fire will gather them with apes and pigs, then they will spend the night with them. There will be few of them, and they will eat animal food."⁸⁷

Imam Ahmad and al-Tirmidhi reports (saying it is *hasan sahih*) from Ibn 'Umar (may Allah be pleased with him) [that the Prophet (may the peace and blessings of Allah be upon him) said,] "A fire from Hadramawt will appear — or from the sea of Hadramawt — before the Day of Judgement, and it will gather the people together." They asked, "O Messenger of Allah, what do you order us to do?" He replied, "Reside in Syria."⁸⁸ The aforementioned means the migration of Ibrahim (upon him be peace), as is made clear in the previous reports.

Al-Tabarani and Ibn 'Asakir report that Hudhayfah ibn al-Yaman (may Allah be pleased with him) said, "The purpose of the fire is the day of tranquillity, in a valley, and it is called *barhawt*.⁸⁹ [The day] will engulf people with punishment hidden within it. It will consume souls and wealth, and it shall go around the earth in eight days, flying like the wind and clouds. Its heat at night is worse than its heat by day. It will exist between the heavens and the earth like the sound of thunder and it will roar above the heads of all of creation, yet it will be lower than the Throne." It was asked, "Messenger of Allah, will believing men and women be safe?" He replied,

87 Al-Hakim 4/556 and Imam Ahmed 2/197.
88 Ibn Hibban 16/294 and al-Tirmidhi 4/497.
89 A valley in Hadramawt, Yemen.

"Where are the believing men and women on that day? They are worse than the corrupt. They are corrupt as animals are corrupt; and not one of them will say, 'Mu, mu'."⁹⁰

This is the summation of the book *Divulging the conditions of the hour / al-Isha'ah li-Ashrat al-Sa'ah*, by the erudite scholar al-Barzanji. The writing of it was completed in 1076 [AH] in the illumined city of Medina — may the most perfect blessings and peace be upon its occupant.

The knower of Allah (the Exalted), the imam, Sidi 'Abd al-Wahhab al-Sha'rani said in *al-Yawaqit al-Jawahir*, "Sixty-five signs of all the signs of the Hour, which we have been informed of, have occurred. It is necessary that all the signs occur before the Hour begins, like the coming of the Mahdi, then the Imposter, the descent of 'Isa, the appearance of the Beast, the rising of the sun from the west, the raising of the Quran, and the opening of the barrier for Ya'juj and Ma'juj. Even if there only remains one day on earth, then it would all occur on that day."

The scholar Taqi al-Din ibn Abi Mansur said in his work on tenets of belief, "All of these signs will occur towards the later part of the hour on the day which the Messenger of Allah (may Allah bestow peace and blessings upon him) promised his nation. This is known due to his speech, (may

⁹⁰ Abu Nu'aym 5/192. I was unable to find the meaning of the word 'mu'. It was claimed that 'mu' refers to the least word that mankind can verbally muster. So it would be a case of these later people not being able to even utter a single word. This could be because they have lost their humanity in that time, and Allah knows better. Nonetheless, please note that there is weakness in the narration.

Allah bestow peace and blessings upon him), 'If my nation is righteous, then it will have one day; and if it is corrupt, then they will have half a day.' This refers to the days that the Lord indicated by His (the Exalted) speech, 'A day with your Lord is like a thousand years according to your estimation.'"⁹¹

Some of the knowers of Allah said, "The first thousand [years for the signs] is counted from the martyrdom of 'Ali ibn Abi Talib (may Allah ennoble his face), the last caliph, because that period was from the days of Prophethood and the message of the Messenger of Allah (may Allah bestow peace and blessings upon him). So Allah (the Exalted) established the four caliphs in the cities for [the fulfilment of] his (may Allah bestow peace and blessings upon him) purpose. By the thousandth year the power of the sultans and the principle which completes the thousand. Then the beginning of decay which leads to the religion becoming as strange as it began, that [final] decay began in the year 1030 [AH]."

We pray that Allah accepts this translation, forgives our families, teachers and all the Muslims. May endless and countless blessings be showered upon the final Messenger (may Allah bestow upon him peace and blessings), always and forever, and upon his family, his Companions, the Awliya' and all the Prophets and Messengers. This translation was completed on 5th Sha'ban 1437/12th May 2016 by Arfan Shah (Straight Translations and Sheikhy Notes).

⁹¹ Quran, 22:47.

APPENDIX ONE

Forty hadiths on end of times, the virtue of Syria and migrating to it in the last time, and information about the Mahdi (upon him be peace)

Compiled by

Sheikh Yusuf Al-Nabhani (may Allah show him mercy)

(From his compilation of forty hadith)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Compassionate, [I say that] all praise belongs to Allah, Lord of the universe; and may peace and blessings be upon our master Muhammad, master of Messengers, and then upon all of his family and Companions.

These are forty hadith connected to the events of the tribulations [that are to occur] and what is necessary for a Muslim to do when they occur, and the virtue of Syria, migrating there at the end of time and the news of the Mahdi (upon him be peace).

HADITH ONE

Hudhayfah (may Allah be pleased with him) narrates that he heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say,

تعرض الفتن على القلوب كالحصير عودا عودا فاي
قلب اشربها نكتت فيه نكتة سوداء واي قلب
انكرها نكتة فيه نكتة بيضاء حتى تصير على قلبين
ابيض مثل الصفا فلا تضره فتنة مادمت السموات
والارض والآخر اسود مربادا كالكوز مجخيا لا يعرف
معروفا ولا ينكر منكرا الا ما شرب من هواء

"Tribulation is exposed to the heart like a barrier [screen] continuously. So any heart that consumes it will attain a black dot; and any heart that denies it will attain a white dot until it becomes two hearts entirely, like purity. So it is not harmed by tribulation as long as the heavens, the earth and the Afterlife [exist]. The blackness is cloudy like a clay container. It does not know goodness, it cannot reject evil and it can only consume its passion."¹

HADITH TWO

Hudhayfah (may Allah be pleased with him) said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) reported two narrations. I have seen one of them and I am awaiting the other,

ان الامانة نزلت في جذر قلوب الرجال ثم علموا من
القرآن ثم علموا من السنة

'Trustworthiness will be uprooted from the heart of man, then the knowledge of the Quran and then knowledge of the Sunna.' We were informed that it would occur. Then he said,

ينام الرجل النومة فتقبض الامانة من قلبه فيظل

¹ Muslim.

اثرها مثل اثر الوكت ثم ينام النومه فيبقي اثرها مثل
اثر المجل كجمر دحرجته على رجلك فنفظ فتراه
منتبرا وليس فيه شيء و يصبح الناس يتبايعون ولا
يكاد احد يؤدي الامانة فيقال ان في بني فلان رجلا
امينا ويقال للرجل ما اعقله و ما اظرفه وما اجلده
وما في قلبه مثقال حبة من خردل من ايمان

A sleeper sleeps and trustworthiness is taken from his heart and its trace remains like the trace of al-wakat [a trace of something]. Then a sleeper slumbers, and its trace remains like the trace of a blister, with the embers moving below the foot. So the blister is seen swollen and nothing is in it. The people follow and there is almost no one who is trustworthy. It is said that in the tribe of so-and-so there is a trustworthy man. It is said to a man without intelligence, grace or endurance. There is not a mustard seed of faith in his heart."²

HADITH THREE

Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (may Allah bestow upon him peace and blessings) said,

ستكون فتن القاعد فيها خير من القائم، والقائم فيها
خير من الماشي، والماشي فيها خير من الساعي، ومن
يشرف لها تستشرفه، ومن وجد ملجأ أو معاذاً فليعذ
به

"There will come a time of afflictions when one who sits will be better than one who stands; one who stands will be better than one who walks; and one who walks will be better than one who runs. Whoever exposes himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, he should take shelter in it."³ In the narration of Muslim,

تكون فتنة النائم فيها خير من اليقظان واليقظان فيها
خير من القائم والقائم فيها خير من الساعي فمن وجد
ملجأ أو معاذاً فليستعذبه

"There shall be tribulation where the sleeper is better than those awake; those awake are better than the standing; and the standing is better than the walker."

HADITH FOUR

Abu Bakrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

انها ستكون فتن القاعد فيها خير من الماشي والماشي
فيها خير من الساعي اليها الا فاذا وقعت فن كان
له ابل فليلحق بابله ومن له غنم فليلحق بغنمه ومن
كانت له ارض فليلحق بارض فقال رجل يا رسول
الله ارايت من لم يكن له ايل ولا غنم ولا ارض قال
يعمد الى سيفه فيدق على حده بحجر ثم لينج ان
استطاع النجاء اللهم هل بلغت ثلاثا فقال رجل
يا رسول الله ارايت ان اكرهت حتى ينطلق بي الى
احد الصفين فضر بني رجل بسيفه او يجرى سهم
فيقتلني قال يبوء باثمه و اثمك ويكون من اصحاب
النار

"There will be tribulations where the sitting is better than the walking; and the walking is better than the running to it. So when it occurs, whoever has a camel should adjoin to it, whoever has cattle should adjoin to it, and whoever has soil should gather it together." A man asked, "O Messenger of Allah, what about he who has no camels, cattle or ground?" He replied, "Take your sword and strike

the blade on a stone. Then save oneself if you are able to save yourself. O Allah, have I conveyed [the message]?" He said this [latter phrase] three times. So the man asked, "O Messenger of Allah, what if he is forced to approach me in two ways, a man to smite me by his sword or by shooting his arrow to kill me?" He said, "He shall come with his and your sin and be of the people of Hellfire."⁴

HADITH FIVE

Abu Musa al-Ash'ari (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said,

ان بين يدي الساعة فتنة كقطع الليل المظلم يصبح
الرجل فيها مؤمنا ويمسى كافرا ويمسى مؤمنا ويصبح
كافرا القاعد فيها خير من القائم والماشي فيها خير
من الساعي فكسروا فيها قسيكم و قطعوا فيها او تاركم
واضربوا سيوفكم بالحجارة فان دخل على احد منكم
فليكن كخير ابني آدم

"Before you is a time of tribulation like a piece of dark night where a man wakes up a believer and enters into the evening a disbeliever; or he enters

⁴ Muslim.

into the evening as a believer and wakes up as a disbeliever. The sitting is better than the standing, and the walking is better than the running. Break your bows, cut the bow string and strike your swords on stone [in order to blunt them]. If one of them enters upon you, then be as the best child of Adam [upon him be peace].”

HADITH SIX

Abu Sa'id al-Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

يوشك ان يكون خير مال المسلم غنم يتبع بها شعف الجبال ومواقع القطر يفر بدينه من الفتن

“Soon the best wealth of a Muslim will be his cattle that follow him to a mountain peak and tracts of lands that he flees to, with his religion, from tribulations.”⁵

HADITH SEVEN

Abu Hurayrah (may Allah be pleased with him) narrates

⁵ Abu Dawud. Habil and Cabil were the names of Adam's sons; Habil killed Cabil. It means be the killed not the killer.

⁶ Al-Bukhari.

that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

يتفارب الزمان ويقبض العلم وتظهر الفتن ويلقى الشح يكثر الهرج قالوا وما الهرج قال القتل

“Time will enclose, knowledge will be taken, tribulations will appear, miserliness will be met and al-harj will increase.” They asked, “What is al-harj?” He said, “Killings.” In the narration of Muslim,

إذا تقارب الزمان أي قرب من قيام الساعة

“When time encloses, meaning that the establishment of the Hour is soon.”

HADITH EIGHT

Ma'qil ibn Yasar (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

العبادة في الهرج كهجرة الي

“Worship in [the time of] bloodshed is like migration

⁷ Al-Bukhari.

to me.”⁸

HADITH NINE

Al-Zubayr ibn ‘Adi narrated, “We went to Anas ibn Malik and complained about the wrong we were suffering at the hands of al-Hajjaj. Anas ibn Malik said,

قَالَ شَكُونَا إِلَى أَنَسِ بْنِ مَالِكٍ مَا بَلَغَنَا مِنَ الْحُجَّاجِ
فَقَالَ اضْبُرُوا فَإِنَّهُ لَا يَأْتِيكُمْ زَمَانٌ إِلَّا وَالَّذِي بَعْدَهُ
أَشَدُّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ عَزَّ وَجَلَّ سَمِعْتُهُ مِنْ نَبِيِّكُمْ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

‘Be patient until you meet your Lord, for no time will come but that the time following it will be worse.’ I heard it from the Prophet (may Allah bestow peace and blessings upon him).”⁹

HADITH TEN

Thawban (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow upon him peace and blessings) said,

⁸ Muslim. Migration to the Prophet (may Allah bestow peace and blessings upon him) is an abrogated pillar of Islam.

⁹ Al-Bukhari.

انما خاف على امتي الامتة المضلين إذا وضع
السيف في امتي لم يرفع عنهم إلى يوم القيامة

“I truly fear, for my nation, the misguided nations. When their sword is placed over my nation it shall not be removed until the Day of Judgement.”¹⁰

HADITH ELEVEN

‘Abdullah ibn ‘Amr ibn al-‘As (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said,

كيف بك إذا بقيت في حثالة من الناس مرجت
عهودهم واماناتهم واختلفوا فكانوا هكذا وشبك بين
اصابعه قال فبم تأمرني قال عليك بما تعرف ودع ما
تنكر وعليك بخاصة نفسك واياك وعوامهم

“How will you be when the dregs of humanity remain? Their agreements and trusts are muddled, and their differences are like this,” and he locked his fingers. He was asked [by someone], “What do you order us to do?” He said, “Realise what you know and leave the disliked. Take care of yourself and beware of the common folk.” And in another

¹⁰ Abu Dawud and al-Tirmidhi.

narration according to him,

الزم بيتك واملك عليك لسانك وخذ ما تعرف ودع
ما تنكر وعليك بأمر خاصة نفسك ودع أمر العامة

"Stay in your house, possess your tongue, maintain what you know, leave the disliked, maintain the matters of yourself and leave the matters of the commoners."¹¹

HADITH TWELVE

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

ستكون فتنه صماء بكما عمياء من اشرف لها استشرت
له واشراف السان فيها كوقوع السيف

"There will be a tribulation [that leaves] people deaf, dumb and blind [to what is correct]. Whoever is near it will be drawn to it. Using the tongue in it will be like the use of the sword."¹²

11 Abu Dawud.
12 Abu Dawud.

HADITH THIRTEEN

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

ويل للعرب من شر قد اقترب افلح من كف يده

"Woe betide the Arabs from an evil that has drawn near. The successful one will be he who restrains his hand."¹³

HADITH FOURTEEN

Al-Miqdad ibn al-Aswad (may Allah be pleased with him) narrates that he heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say,

ان السعيد لمن جنب الفتن ان السعيد لمن جنب
الفتن ان السعيد لمن جنب الفتن ولن ابتلى فصر
فواها

"Joyous is he who avoids tribulations! Joyous is he who avoids tribulations! Joyous is he who avoids tribulations! And [joyous] is the one who has a patient mouth when tried."¹⁴

13 Abu Dawud.
14 Abu Dawud.

HADITH FIFTEEN

Thawban (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إذا وضع السيف في امتي لم يرتفع عنها الى يوم
القيامة لا تقوم الساعة حتى تلحق قبائل من امتي
بالشركين وحتى تعبد قبائل من امتي الاوثان وانه
سيكون في امتي كذابون ثلاثون كلهم يزعم انه نبي
الله وانا خاتم النبيين لا نبي بعدي ولا تزال طائفة
من امتي على الحق ظاهرين لا يضرهم من خالفهم
حتى يأتي امر الله

"When the sword is placed on my nation it shall not be lifted until the Day of Judgement. The Hour will not be established until a tribe of my nation will follow the polytheists, a tribe of my nation worships idols, and liars exist in my nation whereby thirty-three of them claim to be a Prophet of Allah. However, I am the seal of the Prophets and there is no Prophet after me. A group of my nation will remain constant on the truth and will not be harmed by those who oppose them until the

command of Allah comes."¹⁵

HADITH SIXTEEN

Jabir ibn Samurah (may Allah be pleased with him) narrates that he heard the Prophet (may Allah bestow peace and blessings upon him) say,

ان بين يدي الساعة كذابين فاحذروهم

"Before the Hour, liars will appear, so be wary of them."¹⁶

HADITH SEVENTEEN

Abu Hurayrah (may Allah be pleased with him) reports that they were with the Prophet (may Allah bestow peace and blessings upon him) when a Bedouin came and asked, "When is the Hour?" He replied,

إذا ضيعت الامانة فانتظر الساعة

"When the honouring of trusts is discarded, then await the Hour." He asked, "How are they discarded?" He said,

¹⁵ Abu Dawud and al-Tirmidhi.
¹⁶ Muslim.

إذا وسد الامر إلى غير أهله فانتظر الساعة

"When the leadership of society is not entrusted to its [deserving] people, then await the Hour."¹⁷

HADITH EIGHTEEN

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

والذي نفسي ببدء لا تذهب الدنيا حتى يمر الرجل على القبر فيترغ عليه ويقول يا ليتي كنت مكان صاحب هذا القبر وليس به الدين الا البلاء

"I swear by the Possessor of my soul that the world will not vanish until a man passes a grave and then lies on it saying, 'If only I was in the place of the buried.' This will not be due to [trouble in the] religion, but because of the tribulation."¹⁸

HADITH NINETEEN

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and

17 Al-Bukhari.
18 Muslim.

blessings upon him) said,

إذا اتخذ الفيء دولا والامانة مغنا والزكاة مغرما و تعلم لغير الدين واطلع الرجل امرأته وعق امه وادنى صديقه واقصي اباه وظهرت الاصوات في المساجد وساد القبيلة فاسقهم وكان زعيم القوم اردنهم وكرم الرجل مخافة شره وظهرت القينات والمعازن وشربت الخمر ولعن آخر هذه الامة او لها فأتقوا عند ذلك ريحا حمراء وزلزلة وخسفا ومسحا وقذفا وآيات تنابع كنظام قطع سلكه فتتابع

"When the spoils are distributed [unfairly], a trust is booty, zakat is debt, teaching takes place for other than the religion, a man obeys his wife and disobeys his mother, charity is belittled, a man is distant from his father, voices are raised in the masjid, the leader of a people is the most unrighteous of them, the leader of a tribe is the most vile, the honourable people have hidden evil, female singers and musical instruments are widespread, as is the drinking of wine, the last of the nation curse the first, then expect a red wind, earthquakes, land cave-ins, metamorphosis and slander of chaste women. The signs follow on like a necklace that is cut, with bead

following bead.”¹⁹

HADITH TWENTY

Thawban (may Allah be pleased with him) narrates that the Messenger of Allah (may the peace and blessings of Allah be upon him) said,

يوشك الامم ان تداعى عليكم كما تداعى الاكلة إلى قصعتها فقال قائل ومن قلة نحن يومئذ قال بل انتم يومئذ كثير ولكنكم غثاء كغثاء السيل و لينزعن الله من صدور عدوكم المهابة منكم وليقذفن في قلوبكم الوهن قال قائل يارسول الله وما الوهن قال حب الدنيا وكرهية الموت

“Nations will soon call to you as you call for food to a large bowl.” One of them asked, “Is that because we are few?” He replied, “Rather, you, in that time, will be many but foam, like the foam of a stream. Allah will take fear out from the hearts of your enemies. So it is changed into al-wahn in your hearts.” They asked, “O Messenger of Allah, what is al-wahn?” He said, “Love of the world and dislike of death.”²⁰

19 Al-Tirmidhi.
20 Abu Dawud and al-Bayhaqi in Dala'il al-Nubuwwah.

HADITH TWENTY-ONE

Abu Musa al-Ash'ari (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said,

أمّتي هذه أمة مرحومة، ليس عليها عذاب في الآخرة، إنما عذابها في الدنيا الفتن والزلازل والقتل والبلايا

“My nation has Allah’s mercy and will not be punished in the Afterlife. However, they will face trials, mischief, killings and corruption upon the earth.”²¹

HADITH TWENTY-TWO

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

بادروا بالاعمال فتنا كقطع الليل المظلم يصبح الرجل مؤمنا ويمسى كافرا ويمسى مؤمنا ويصبح كافرا يبيع دينه بعرض الدنيا

21 Abu Dawud.

"Be quick to perform [good] deeds before a tribulation that is like a piece of the dark night. [During that time] a man will wake up as a believer and by the evening he will be a disbeliever, or he will be a believer in the evening and wake up as a disbeliever. He sells his religion for worldly honour."²²

HADITH TWENTY-THREE

Abu Umayyah al-Sha'bani asked Abu Tha'labah al-Khushani by saying, "O Abu Tha'labah, what do you say about the Quranic verse,

عليكم أنفسكم

"You are in charge of yourselves."²³ He replied, "You have, I swear by Allah, asked about goodness. I asked the Messenger of Allah (may Allah bestow peace and blessings upon him) and he said,

اثروا بالعرف وانتهوا عن المكر حتى إذا رأيت
شحا مطاعا وهوى متبعا ودنيا مؤثرة اعجاب كل
ذي رأي برأيه فعليك بنفسك ودع عنك العوام فان
من ورائكم ايام الصبر الصبر فيهن مثل القبض على

22 Muslim.
23 Quran, 5:105.

الجمر للعامل فيهن مثل اجر خمسين رجلا يعملون
مثل عمله

"Command the good and forbid evil until you see those desiring stinginess, following passions, preferring lowliness, and everyone being astonished by their own opinion, then take care of yourself, leave the common folk, as before you are the days of patience. Patience in it is like clinging to a burning coal. The person acting in this time has the reward of fifty men who do a similar type of action."²⁴ Abu Dawud has an addition, "It was asked, 'O Messenger of Allah, the reward of fifty men of us or them?' He said,

بل اجر خمسين منكم

"Fifty men of you."

HADITH TWENTY-FOUR

Ma'qil ibn Yasar (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

العبادة في المهرج كهجرة الي

24 Ibn Majah, al-Tirmidhi (who ranked it as hasan), and Abu Dawud.

"Worship in [the time of] bloodshed is like migration to me."

Al-Mundhiri said, "Al-harj refers to differences and tribulations that are explained in some hadith as killing, because killing and differences are the causes. So the result takes the place of the cause."

HADITH TWENTY-FIVE

Ibn 'Umar (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

اللهم بارك لنا في شامنا وبارك لنا في يمننا قالوا وفي نجدنا قال اللهم بارك لنا في شامنا وبارك لنا في يمننا قالوا وفي نجدنا قال هنا الزلازل والفتن وبها او قال منها يخرج قرن الشيطان

"O Allah, bless our Syria and bless our Yemen." They asked, "And our Najd." He said, "O Allah, bless our Syria and bless our Yemen." They asked, "And our Najd." He replied, "Earthquakes and tribulations will come from there." Or he said, "The horns of Satan will appear from there."²⁵

²⁵ Al-Tirmidhi, who ranked it as hasan. Yakhruj/come out is a present tense verb which means tribulations will continue to come from Najd.

HADITH TWENTY-SIX

'Abdullah ibn Hawalah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

سيصير الامر ان تكونوا اجنادا مجندة مجندة جند بالشام وجند باليمن وجند بالعراق قال ابن حوالة خري يا رسول الله ان أدركت ذلك فقال عليك بالشام فإنها خيرة الله من أرضه يجتبي إليها خيرة من عباده فأما إن أبيتم فعليكم بيمنكم واسقوا من غدركم فإن الله توكل و في رواية تكفل لي بالشام وأهله

"Ultimately, you will become a great mobilisation of soldiers: one in Syria, one in Yemen and one in Iraq." Ibn Hawalah asked, "Choose for me, O Messenger of Allah, if I am there." He replied, "Go to Syria because it is Allah's chosen land where His best servants will be gathered. But if you unable, then go to Yemen and quench those who betray you because you rely on Allah." And in another narration, "Support Syria and its people for me."²⁶

²⁶ Abu Dawud, Ibn Hibban, al-Hakim, and al-Tabarani (from thiqat narrators).

'Abdullah ibn Hawalah (may Allah be pleased with him) also narrates that he asked the Messenger of Allah (may Allah bestow peace and blessings upon him), "O Messenger of Allah, choose a land for me to be in. If I knew that you would remain, I would not choose anything over closeness to you." He said,

عليك بالشام فلما رأى كراهيتي للشام قال اتدري
ما يقول الله في الشام ان الله عز وجل يقول يا شام
انت صفوتي من بلادي ادخل فيك خيرتي من
عبادي ان الله تكفل لي بالشام وأهله

"Go to Syria. As I have not seen anything to object to Syria." He added, "Do you know what Allah said about Syria? Allah the Almighty and Majestic said, 'O Syria, you are My chosen land. The best of My servants go to you.' Allah supports Syria and its people for Me."²⁷

HADITH TWENTY-SEVEN

'Abdullah ibn 'Umar (may Allah be pleased with them) said, "I heard the Messenger of Allah (may Allah bestow peace and blessings be upon him) say,

ستكون هجرة بعد هجرة فخير أهل الأرض الزمهم

27

Al-Tabarani, from two paths: one is jayyid according to al-Mundhiri.

مهاجر ابراهيم ويبقى في الارض شرار اهلها تلفظهم
ارضوهم

"There shall be a migration after the migration; the best people of the earth are compelled to the migration of Ibrahim [i.e. to Syria]. The remainder on the earth will be evil people, cast out from their lands."²⁸

HADITH TWENTY-EIGHT

'Abdullah ibn 'Umar (may Allah be pleased with them) narrates that the Prophet (may Allah bestow peace and blessings be upon him) said,

اني رأيت كأن عمود الكتاب انتزع من تحت وسادتي
فاتبعته بصري فاذا هو نور ساطع عمد به الى الشام
الا وان الايمان اذا وقعت الفتن بالشام

"I saw the pillar of the Quran being taken from my pillow. So I followed it with my eyes. It is a brilliant column of light placed in Syria. Is not faith, when tribulation occurs, in Syria?"²⁹ In the narration of al-Tabarani,

28

29

Abu Dawud and al-Hakim from Abu Hurayrah, with a hasan chain. Al-Tabarani in al-Kabir and al-Awsat.

إذا وقعت الفتن فالامن بالشام

"If tribulation occurs then safety is in Syria."³⁰

HADITH TWENTY-NINE

'Abdullah ibn Hawalah (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said,

رأيت ليلة اسرى بي عمود ابيض كأنه لؤلؤة تحمله
الملائكة قلت ما تحملون فقالوا عمود الكتاب امرنا
ان نضعه بالشام وبيننا انا نائم رأيت عمود الكتاب
اختاس من تحت وسادتي فظننت ان الله عز وجل
تجلى اهل الارض فاتبعته بصري فاذا هو نور ساطع
بين يدي حتى وضع بالشام

"On my night journey, I saw a white pillar resembling pearls being carried by angels. I asked them, 'What are you carrying?' They said, 'The pillar of the Quran. We have been ordered to place it in Syria.' When I was asleep, I saw the pillar of the Quran being taken from beneath my pillow. I thought that Allah the Almighty and Majestic was illuminating the people of the earth so I followed

it with my eyes. It was a brilliant column of light before me that was placed in Syria." Ibn Hawalah asked, "O Messenger of Allah, chose for me!" He replied,

عليك بالشام

"Go to Syria."³¹

HADITH THIRTY

Abu Umamah (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said,

الشام صفوة الله من بلاده يجتبي اليها صفوته من
عباده فمن خرج من الشام إلى غيرها فبسخطه ومن
دخلها من غيرها فبرحمه

"Syria is the elite of countries with Allah, and He has chosen His elite servants for it. So whoever leaves Syria to go elsewhere has His anger, and whoever enters from elsewhere has His mercy."³²

HADITH THIRTY-ONE

Abu al-Darda' (may Allah be pleased with him) reports that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

آل الشام وازواجهم وذراتهم وعبيدهم واماؤهم إلى
منتى الجزيرة مرابطون فن تزل مدينة من المدائن
فهو في رباط او ثغرا من الثغور فهو جهاد

"The people of Syria, their wives, their children, their male and female servants, to its upmost stationed region, are linked. so whoever comes from city to cities is a warrior," or "from port to port is a territory of war."³³

HADITH THIRTY-TWO

Zayd ibn Thabit (may Allah be pleased with him) reports that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

طوبى للشام ان ملائكة الرحمن باسطة اجنحتها
عليه

"Blessed is Syria, as the angels of the All-Merciful

33 Al-Tabarani and others.

spread their wings upon it."³⁴ In the reported wording in al-Tabarani,

طوبى للشام قلنا ماله يا رسول الله؟ قال ان الرحمن
لباسط رحمته

"Blessed is Syria." We asked, "How is that, O Messenger of Allah?" He replied, "The All-Merciful has sent His mercy upon it."

HADITH THIRTY-THREE

'Abdullah ibn 'Umar (may Allah be pleased with them) narrates that the Prophet (may Allah bestow peace and blessings be upon him) said,

سيخرج عليكم في آخر الزمان نار من حضرموت
تحشر الناس قال قلنا بم تأمرنا يا رسول الله قال
عليكم بالشام

"In the end of time a fire shall come upon you from Hadramawt to gather people." We asked, "What do you order us to do, O Messenger of Allah?" He said, "Go to Syria."³⁵

34 Al-Tirmidhi, Ibn Hibban and al-Tabarani.
35 Ahmad, al-Tirmidhi, and Ibn Hibban.

HADITH THIRTY-FOUR

Kharim ibn Fatak (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings be upon him) said,

أهل الشام سوط الله في أرضه ينتقم بهم ممن يشاء
من عباده وحرام على منافقيهم أن يظهروا على
مؤمنهم ولا يموتون لا هما ولا غما

"The people of Syria are the lash of Allah on the earth. He takes revenge by them on whomever He wills of His servants. It is unlawful for the open sinners to manifest over its believers; they do not die and have no concern or sorrow."³⁶

HADITH THIRTY-FIVE

Abu al-Darda' (may Allah be pleased with him) said that he heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say,

في الملحمة الكبرى فسطاط المسلمين بارض يقال
لها الغوطة فيها مدينة يقال لها دمشق خير منازل

³⁶ Ahmad, in a mawquf narration. Hafiz al-Mundhiri said that it is perhaps correct and its narrators are trustworthy.

المسلمين

"In the great tribulation (malhamah), Fustat is the land of the Muslims." It was also said that it was al-Ghawwat (south of Damascus) in which is a city. It was said that it was Damascus which is the great abode of the Muslims.³⁷

HADITH THIRTY-SIX

'Abdullah ibn Mas'ud (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لا تذهب الدنيا حتى يملك العرب رجل من أهل
بيتي يواطئ اسمه اسمي

"The world will not disappear until the king of the Arabs is a man from the family of my house and he has my name."³⁸

HADITH THIRTY-SEVEN

'Abdullah ibn Mas'ud (may Allah be pleased with him)

³⁷ Al-Hakim. Sheikh Yusuf said it was al-Ghawwat and Damascus, as that has come in many hadith. 'Syria' means all the regions of Syria up to the Euphrates and Fustat on the border of Egypt.

³⁸ Al-Tirmidhi and Abu Dawud.

narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لو لم يبق من الدنيا إلا يوم لطول الله ذلك اليوم
حتى يبعث الله فيه رجلا مني أو من أهل بيتي
يوأطى اسمه اسمي واسم أبيه اسم أبي يملأ الأرض
قسطا وعدلا كما ملئت ظلما وجورا

"If only one day remained in this world, Allah would lengthen that day so that He sends a man from me," or "from the family of my house called by my name and his father has my father's name. He will fill the earth with justice and fairness as it was filled with oppression and persecution."³⁹

HADITH THIRTY-EIGHT

Umm Salamah (may Allah be pleased with her) said she heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say,

المهدي من عترتي من اولاد فاطمة

"The Mahdi is from my family and the offspring of Fatimah."⁴⁰

39 Abu Dawud.

40 Abu Dawud.

HADITH THIRTY-NINE

Abu Sa'id al-Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

المهدي مني اجلى الجبهة اقنى الانف يملأ الأرض
قسطا و عدلا كما ملئت ظلما وجور يملك سبع سنين

"The Mahdi is from me. He has a bright forehead, and a rounded nose. He shall fill the earth with justice and fairness as it was filled with oppression and persecution. He shall rule for seven years."⁴¹

HADITH FORTY

Abu Sa'id al-Khudri (may Allah be pleased with him) said that the Messenger of Allah (may Allah bestow peace and blessings upon him) mentioned,

بلاء يصيب هذه الامة حتى لا يجد الرجل ملجأ
يلجأ إليه من الظلم فيبعث الله رجلا من عترتي و
أهل بيتي فيملأ به الأرض قسطا وعدلا كما ملئت
ظلما وجور يرضى ساكن السماء وساكن الأرض لا

41 Abu Dawud.

تدع السماء من قطرها شيئا إلا صبته مدرارا ولا
تدع الارض من نباتها شيئا الا اخرجته حتى يتمني
الاحياء الاموات يعيش في ذلك سبع سنين او ثمان
سنين او تسع سنين

"Tribulations befall this nation until there is no man free of oppression. Then Allah will send a man of my offspring and the family of my house. So that he fills the earth with justice and fairness as it was filled with oppression and persecution. This will please the inhabitants of the heavens and the inhabitants of the earth. The heavens will then not withhold a drop of anything except it was poured in abundance. Furthermore, the earth shall not withhold any of its fruits except it will bring it forth until the living and the dead wish to live in those seven years," or "eight years" or "nine years".⁴²

CONCLUSION

All of the spiritual masters affirm the coming of the Mahdi. Indeed, the simple statement by our Sheikh al-Akbar, Sidi Muhiyy al-Din ibn 'Arabi, from *al-Futuh al-Makkiyah* clarifies [the matter], "They speak of witnessing, uncovering, certainty, and the same is the case with the hadith scholars. In

42 Al-Hakim.

fact, all of the scholars of the religion [affirm the Mahdi] — although a few have disagreed — and said there is no Mahdi but there is the descent of 'Isa."

We pray that Allah accepts this translation, forgives our families, teachers and all the Muslims. May endless and countless blessings be showered upon the final Messenger (may Allah bestow upon him peace and blessings), always and forever, and upon his family, the Awilya' and all the Prophets and Messengers. This translation was completed on 6th Jumada al-Akhir / 15th April 2013 by his needy servant Arfan Shah (Straight Translations and Sheikhy Notes).

APPENDIX TWO

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول

Mostly, I write when I see something that needs to be challenged, and the shocking political condition of the Muslim world beckons me to write on the issue of rebellion. To begin with, if rebellion was a positive or good thing then surely it would bring some good. Have we seen good results in the places where rebellion has taken place? No, we have seen shocking levels of civilian loss of life and mass migration. Know one of the purposes of the Shariah is to preserve human life, not the opposite. Therefore, Islam is about honourable means towards honourable goals — that is the Prophetic way. Dishonourable methods are dishonourable, in all circumstances.

APPENDIX TWO

Obeying and rebelling against a leader

Written by Arfan Shah Al-Bukhari

Obedience to the muslim rulers is 'necessary'

This means that civil disobedience is sinful. Therefore, we will be rewarded for obeying and punished for disobeying the leaders and scholars. *Wajib*, or 'necessary', is a lesser degree than *fard*, or 'obligatory'. This type of *wajib* is complete if it is done due to compulsion or without, from any of the population.

What is the basis for this understanding?

Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

وَأُولَى الْأَمْرِ

"O believers, obey Allah, obey the Messenger and those in authority amongst you."

Imam al-Tabari (may Allah show him mercy) said that this verse means,

يعني بذلك جلّ ثناؤه: يا أيها الذين آمنوا أطيعوا الله ربكم فيما أمركم به وفيما نهاكم عنه، وأطيعوا رسوله محمداً صلى الله عليه وسلم، فإن في طاعتكم إياه لربكم طاعة، وذلك أنكم تطيعونه لأمر الله إياكم بطاعته

"O believers, obey Allah, your Lord, with regards to what He has ordered you and what He has forbidden you. Obey the Messenger Muhammad (may Allah bestow peace and blessings upon him). If you obey them then it means — magnified be His praise — obedience to your Lord, because of your obedience to the command of Allah and of your fear of [not] obeying him."

The judge Abu Laith al-Samarqandi (may Allah be pleased with him) said,

وَأُولَى الْأَمْرِ مِنْكُمْ يعني أطيعوا أولي الأمر منكم. قال

الكلبي ومقاتل: يعني أمراء السرايا. وقال الضحاك: يعني الفقهاء والعلماء في الدين. ويقال: الخلفاء والأمراء، ويجب طاعتهم ما لم يأمرُوا بالمعصية

"Those in authority amongst you' means obeying those who are in authority. Al-Kalbi and Muqatil said it means the leader of a squadron. Al-Dahhak said that it means the jurist and scholars of the religion. It was also said that it means the caliphs and leaders. It is necessary to obey them as long as they do not order disobedience [of the Sacred Law]."

Sultan of the Scholars 'Izz al-Din ibn 'Abdussalam (may Allah show him mercy) said,

{ أَطِيعُوا اللَّهَ } في أمره ونهيه. { وَأَطِيعُوا الرَّسُولَ } في حياته، أو باتباع سنته. { وَأُولَى الْأَمْرِ } نزلت في الأمراء بسبب عبد الله بن حذافة بعثه الرسول صلى الله عليه وسلم في سرية أو في عمار بن ياسر بعثه الرسول صلى الله عليه وسلم في سرية، أو نزلت في العلماء والفقهاء، أو في الصحابة، أو في أبي بكر وعمر - رضي الله عنهما - وإنما طاعة الولاة في المعروف

"Obey Allah" in His commands and prohibitions

'Obey the Messenger' in his life or follow his Sunna. 'Those in authority' was revealed about leadership because 'Abdullah ibn Hudhayfah was sent by the Messenger (may Allah bestow peace and blessings upon him) on an expedition; or 'Ammar ibn Yasir was sent by the Messenger (may Allah bestow peace and blessings upon him) on an expedition. Or it was sent down about the scholars and jurists. Or [it is] about the Companions. Or [it concerns] Abu Bakr and 'Umar (may Allah be pleased with them). Obedience of the leaders is the known [position]."

This passage clearly shows that obeying the leaders is a Quranic command, and that this obedience extends to the scholars and those who have authority in general. Dr Sa'id ibn Musfir al-Qahtani quotes 'Abdulqadir al-Jilani (may Allah show him mercy), in the former's biography of the latter, that he commentated on the aforementioned verse in the following way, "This passage is a clear proof and clear order about the necessity of obeying those in authority" (p.469. From his biography by Sa'eed Ibn Musfir Al-Qahtani).

Hadith

Abu Hurayrah (may Allah be pleased with him) narrates that he heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say,

من خرج من الطاعة وفارق الجماعة فأت مات ميتة جاهلية ومن قاتل تحت راية عمية يغضب لعصبية أو يدعو لعصبية أو ينصر عصبية فقتل برها و فاجرها ولا يتحاشى من مؤمنها ولا يفي لذي عهد عهده فليس مني ولست منه والعمية الأمر الأعمى الذي لا يستبين وجهه

"Whoever leaves obedience, separates the majority and thereafter dies [in that state], he dies a death of ignorance. Whoever is killed under the banner of those-without-vision whilst angered with partisanship or calls to partisanship or supports partisanship and is killed, then he dies in ignorance. Whoever of my community goes out to kill the pious and righteous, and does not avoid the believer, they did not fulfil the agreement they possess and they are not from me and I am not from them. The blind leader is blind to that which is before his face."²

He (may Allah bestow peace and blessings upon him) is narrated to have said, "Whoever obeys me, obeys my leader. Whoever disobeys my leader, disobeys me."³

Ibn 'Umar (may Allah be pleased with them) narrates

² Muslim and al-Nasa'i.

³ Al-Bukhari and Muslim.

that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إن السطان ظل الله في الأرض يأوي إليه كل مظلوم
من عباده فإذا عدل كان له الأجر وعلى الرعية
الشكر وإذا جار كان عليه الإصر وعلى الرعية
الصبر

"The sultan is the protection of Allah upon the earth and refuge for every servant from oppression. If he is just, then he has the reward and [his people should be] grateful subjects. If he is despotic, then he has an agreement that his subjects be patient."

Ibn al-Najjar narrates on the authority of 'A'ishah (may Allah be pleased with her) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لا تشغلوا قلوبكم بسب الملوك ولكن تقربوا إلى الله
تعالى بالدعاء لهم يعطف الله تعالى قلوبهم عليكم

"Do not busy yourselves by cursing the kings; rather, turn to Allah in supplication for them. Allah (the Exalted) shall incline their hearts to you."

'Awf ibn Malik al-Ashja'i (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

4 Al-Bayhaqi in Shu'ab al-Iman.

خيار أئمتكم الذين تحبونهم ويصلون عليكم وتصلون
عليهم وشرار أئمتكم الذين تبغضونهم ويبغضونكم
وتلعنونهم ويلعنونكم قيل يا رسول الله أفلا ننابذهم
بالسيف فقال لا ما أقاموا فيكم الصلاة وإذا رأيتم
من ولا تكم شيئاً تكرهونه فأكرهوا عمله ولا تنزعوا يدا
من طاعته

"Your best leaders are those whom you love and they pray for you, and whom you pray for. The worst of your leaders are those whom you hate and they hate you, you curse them and they curse you." It was asked, "O Messenger of Allah, shall we not oppose them by the sword?" He said, "No, as long as they establish the prayer. If you see them do something disliked, then dislike the action and do not remove yourselves from obeying them."

إن أول نفاق المرء طعنة على إمامه

Abu al-Darda' (may Allah be pleased with him) said, "The first sign of hypocrisy of a person is cursing their leader."

More hadiths on the topic can be read in Sheikh Yusuf

5 Muslim narrates this with a slightly different beginning: "Your best leaders are those whom you love and they love you, and whom you pray for and they pray for you. The worst of your leaders..."

6 Al-Bayhaqi in Shu'ab al-Iman.

al-Nabhani's forty hadith about obeying the leader (see Appendix Three).

Anecdote from the life of the Prophet (may the peace and blessings of Allah be upon him)

The Companions had two migrations to Abyssinia before the migration to Medina. There the Companions lived under the rule of a non-Muslim ruler, al-Najashi. He later became Muslim.

Excerpts from the books of Islamic law

وقال ابن عابدين الحنفي (ت ٢٥٢١هـ) في حاشيته (٤/٥٤): الامام يصير اماما بالمبايعة أو بالاستخلاف ممن قبله كما في شرح المقاصد.

Ibn 'Abideen al-Hanafi (d. 1252 h) said in his Hashiya (4/450), "A leader becomes a leader by oath taking [people taking oath with him] or by being made a caliph by those before him."

Qadi Zadah's commentary on Abu Laith al-Samarqandi's *Initiation* (p.247) says,

"(The five [obligations] that are outside the limbs) first and second, (are: obeying the ruler, sultan,) Allah said, 'Obey

Allah, His Messenger and the people in authority."⁷ He (upon him be peace) said, 'Obey the leader over you even if he is a mutilated Ethiopian."⁸ To fight them is not permissible, even if they oppress us."

قال الإمام الصنعاني : (من خرج على أمام اجتمعت عليه كلمة المسلمين فإنه قد استحق القتل لإدخاله الضرر على عباده وظاهره سواء كان عادلاً أو جائراً) (أنظر حاشية ضوء النهار ٤/٧٨٤٢-٨٨٤٢)

Imam al-San'ani (may Allah show him mercy) said in Hashiyyah Daw' al-Nahar, "Whoever rebels against the Imam [leader], who was agreed upon by the words [oath] of the Muslims to the leader, is deserving of being fought, outwardly, for causing hardship for the servants. This is the case whether he [the leader] is just or unjust."

This means that we cannot rebel against the ruler, regardless of whether he is just or unjust.

قال ابن أبي زيد القيرواني المالكي (ت ٦٨٣هـ) ويُلَقَّب بـ«مالك الصغير»، قال: في مقدمة ابن أبي زيد القيرواني: «فما أجمعت عليه الأمة من

⁷ Quran, 4:59.
⁸ Al-Bayhaqi.

أمور الديانة، ومن السنن التي خلافا بدعة وضلالة ثم قال: والسمع والطاعة لأئمة المسلمين، وكل من ولي من أمر المسلمين عن رضا أو عن غلبة، فاشتدت وطأته من بر أو فاجر، فلا يخرج عليه جار أم عدل ... - ثم قال: وكل ما قدمنا ذكره فهو قول أهل السنة وأئمة الناس في الفقه والحديث على ما بيناه، وكله قول الإمام مالك، فنه منصوص من قوله ومن معلوم من مذهبه. اهـ

Ibn Abi Zayd al-Qayrawani al-Maliki (may Allah show him mercy) was titled 'the second Malik'. He said in the introduction of his famous legal treatise, "This is from that which is agreed upon about the leaders of the religion, aside from the practice of those who preceded them in innovation and misguidance." Then he said, "We hear and obey the leaders of the believers. This is for all of those who have power over the matters of the Muslims, in pleasure or victory. It is the same with regards to piety and unrighteousness, and we do not [rebel] if they are just or unjust." Then he said, "All of what we have mentioned is the opinion of Ahl al-Sunnah and the leaders of the people in Law and Hadith, as we have explained. All of this is the words of Imam Malik and this is ostensibly his opinion and it is known to be our school."

الاعتصام للشاطبي أن يحيى بن يحيى قيل له: البيعة مكروهة؟ قال: لا. قيل له: فإن كانوا أئمة جور، فقال: قد بايع ابن عمر لعبد الملك بن مروان وبالسيف أخذوا الملك، أخبرني بذلك مالك عنه، أنه كتب إليه: أقر له بالسمع والطاعة على كتاب الله وستة نبيه قال يحيى بن يحيى: والبيعة خير من الفرقة

Imam al-Shatibi (may Allah show him mercy) reports, in al-I'tisam, the words of Yahya ibn Yahya al-Maliki, one of the students of Imam Malik, "Someone asked Yahya ibn Yahya, 'Is the oath [to an unjust leader] disliked?' He said no. They asked, 'What if they are an unjust leader?' He replied, 'Ibn 'Umar gave the oath to 'Abdulmalik ibn Marwan even though he became a king by the sword. I was informed by [Imam] Malik that he wrote to him, "I affirm that I hear and obey to the Books of Allah and the practice of our Prophet."'" Yahya ibn Yahya said, "This [type] of oath is better than separation."

وقال ابن حجر الهيتمي الشافعي (ت ٣٧٩هـ) في «تحفة المحتاج في شرح المنهاج»: المتغلب يصير

كالحاكم لدفع المفاسد المتولدة بالفتن لمخالفته. اهـ.

Ibn Hajar al-Haytami al-Shafi'i said in *Tuhfat al-Muhtaj fi Sharh al-Minhaj*, "Rebelling against a leader, to repel corruption, gives birth to an opposite sedition."

قال ابن تيمية رحمه الله: (الصبر على جور الأئمة أصل من أصول أهل السنة والجماعة). الفتاوى ٩٧١/٨٢

Ibn Taymiyyah said in his *Fatawa*, "Patience with unjust rulers is one of the principles of the Ahl al-Sunnah wa al-Jama'ah." *Fatawa* 28/178.

Commentaries of Hadith

In *Nuzhat al-Muttaqin* (p.474) by Dr Mustafa Sa'id al-Khin and Dr Mustafa al-Bugha, a commentary on Imam al-Nawawi's *Riyad al-Salihin*, in the chapter on the necessity of obeying the leader and those in authority, they narrate:

عن عبد الله رضي الله عنه عن النبي صلى الله عليه وسلم قال السمع والطاعة على المرء المسلم فيما أحب وكره ما لم يؤمر بمعصية فإذا أمر بمعصية فلا سمع ولا

طاعة

'Abdullah ibn 'Umar (may Allah be pleased with him) reports that the Prophet (may Allah bestow peace and blessings upon him) said, "Hearing and obeying are necessary for every Muslim, in that which he loves and that which he dislikes, as long as he does not command disobedience. If he commands disobedience, then do not hear or obey him" (Bukhari and Muslim). The authors then say, "It is necessary for every Muslim to follow his commands or what he forbids, whether it agrees with his desire or not. The exception is if he commands disobedience; in which case it is necessary to not perform it, because there is no obedience to creation when there is disobedience to the Creator."

This brings up an important principle. When scholars or leaders command one in contravention of a clear passage of the Quran or hadith, then we have to disobey them. Following a command which is against the Sacred Law is unlawful. That is the only time in which a leader should be disobeyed.

قال النووي رحمه الله: (أجمع العلماء على وجوب طاعة الأمراء في غير معصية). شرح مسلم- ٢٢٢/٢١

Al-Nawawi (may Allah show him mercy), in *Sharh*

Muslim, said, "It is the consensus of the scholars that it is necessary to obey the leaders, but not in [acts of] disobedience" (Sharh Muslim 12/222).

قال الحافظ ابن حجر رحمه الله: قال ابن بطال: وقد أجمع الفقهاء على وجوب طاعة السلطان المتغلب، والجهاد معه، وأن طاعته خير من الخروج عليه، لما في ذلك من حقن للدماء، وتسكين الدهماء فتح الباري ٧/٣١

Hafiz Ibn Hajar al-'Asqalani reports from Ibn Battal (may Allah show them mercy) in Fath al-Bari, "All the jurists have agreed that it is necessary to obey the conquering sultan. Striving with him and obeying him is better than rebelling. This is because it spares bloodshed and ensures the safety of the common folk."

وقال ابن رجب الحنبلي رحمه الله: (في شرح حديث تميم الداري رضي الله عنه (الدين النصيحة) قال: (وأما النصيحة لأئمة المسلمين فحب صلاحهم ورشدهم وعدلهم وحب اجتماع الأمة عليهم وكراهة افتراق الأمة عليهم والتدين بطاعتهم في طاعة الله

عز وجل والبغض لمن رأى الخروج عليهم وحب إعزازهم في طاعة الله عز وجل) جامع العلوم والحكم

Ibn Rajab al-Hanbali (may Allah show him mercy) comments on the commentary of the hadith from Tamim al-Dari (may Allah be pleased with him), "Religion is sincerity": He said, "Sincerity to the leaders of the Muslims is to love their rectification, guidance and justice. And to love the uniting of the nation under them and disliking [those who seek to] separate the nation from them, whilst considering obedience to them to be the obedience of Allah (the Almighty and Majestic). Moreover, one is to dislike he who regards rebellion against them [to be just]. [This sincerity] includes loving to honour them in the obedience of Allah (the Almighty and Majestic)" (Jami' al-'Ulum wa al-Hikam 1/222).

Sheikh Muhammad al-Khudari confirms this in Itmam al-Wafa (p.12).

Books of Islamic belief

Imam al-Laqani, in Jawharat al-Tawhid, with Imam Al-Sawi's commentary (p.421), said,

فلا تزغ عن أمره المبين إلا بكفر فانبذن عهده

"Do not leave following his [the leader] clear command, except [if he commands to] disbelief, as it nullifies the agreement."

We do not leave following his commands; namely, what he prohibits. It is necessary for all those responsible to obey him, outwardly and inwardly, because of the speech of the Exalted, "Obey Allah, obey the Messenger and those in authority of you." Also, because he (may Allah bestow peace and blessings upon him) said, "Whoever obeys me obeys my leader. Whoever disobeys my leader disobeys me" (Bukhari and Muslim). Except disbelief, "when he falls into disbelief or commands to it; then it is not permissible to obey him." We obey the leader as long as he does not command to the unlawful and we disobey him in the unlawful matter.

Imam al-Bajuri states in his commentary on the *Jawharah*, *Tuhfat al-Murid* (pp.220-221), "We do not leave adhering to his clear commands that come from the principles of the sacred law..." He also quotes the same verse saying that the scholars and the leaders are those we have to obey. He also says, "But we do not obey [him if he commands] the unlawful or disliked. The permissible acts we obey if it is in the interest of the general Muslims and it is necessary to obey."

Sheikh Shah Wali Allah Al-Dayhali said in *Hujjat Allah Al-Balighah* (p.272), commenting on the same hadith, "Obedience to him [the leader] is obedience of the Messenger of Allah, and disobedience to him [the leader] is disobedience of the Messenger of Allah, except if he orders evil. At that [latter] time, it is obvious that obedience to him is not obedience of

Allah and he [the leader] is not a deputy of the Messenger of Allah (may Allah bestow peace and blessings upon him)."

قال أبو الحسن الأشعري رحمه الله، في رسالته إلى أهل الثغر وأجمعوا أي العلماء على السمع والطاعة لأئمة المسلمين

Abu al-Hasan al-Ash'ari (may Allah show him mercy) said in his letter to the people of al-Thughar, "It is universally agreed (ijma'), by the scholars, to hear and obey the Muslim leaders" (p.296).

Imam al-Tahawi said in the basic primer *al-Aqidah al-Tahawiyyah*,

قال الطحاوي رحمه الله : ولا نرى الخروج على أئمتنا وولاة أمورنا وإن جاروا ولا ندعوا عليهم ولا ننزع يداً من طاعتهم ونرى طاعتهم من طاعة الله عز وجل فريضة ما لم يأمرنا بمعصية وندعوا لهم بالصلاح والنجاح والمعافة. العقيدة الطحاوية

"We do not consider rebellion against our Imams and leaders to be valid, even if they are oppressive. We do not pray against them, we do not leave obedience to them. We consider obedience to them to be obedience to Allah the Almighty and Majestic,

and it is obligatory as long as they do not command to disobedience. We pray for their rectification, success and forgiveness."

In the commentary of the *Tahawiyyah* by Imam 'Abdulghani al-Maydani (may Allah be pleased with him), the latter said, "(We do not consider rebellion against our Imams and leaders to be valid, even if they are oppressive), [meaning] oppressive upon us, because [their] sins are known anyway. Oppression spread after the period of the Imams and leaders of the Rightly-Guided Caliphs. The salaf used to criticise them, yet they prayed with them and celebrated with them by permission. We do believe in rebelling against them because being without sin is not a condition in the beginning, so this it is more imperative [later]. A similar position is reported in *Sharh al-'Aqa'id*. Furthermore, it is reported in a marfu' narration in *Sunan Abi Dawud*, 'A rider will come to you that you detest because he seeks from you what is not necessary upon you. If they ask for that, then give it to them; and do not curse them, but pardon him.' Furthermore, in *al-Bukhari* and *Muslim*, 'Whoever dislikes something in his leader should be patient because leaving the sultan a hand span means that they die a death of pre-Islamic ignorance.' [...] [It is necessary that] (We do not pray against them), yet it is necessary to have aversion in the hearts and sympathy. Also, provoking them might make them more oppressive. [...] Sidi 'Abdulghani al-Nabulsi reported from *al-Bukhari* and *Muslim* from 'Ubadah ibn al-Samit, 'The Prophet (may Allah bestow peace and blessings upon him) called us, and we took the oath to not leave the command of the leaders unless one sees

something that is clear disbelief [*kufran bawahan*] and one has a proof from Allah of it'" (pp.111-112).

This last point is also lost in this time. Unless the leader makes a statement that cannot be explained in any other manner but as an act of disbelief, rebellion is not justified. Yet, even in such a circumstance, where a statement of this sort is seemingly made, it is the duty of the scholars to speak against the leader, and not the task of the average person. It is important to remember that sinlessness is a condition for leadership with the Shia, not the Sunnis.

History

Historically, some rebellions did occur, especially in early Islamic history. A popular rebellion took place against the Umayyad dynasty due to their corruption and oppression of the Ahl al-Bayt. The Abbasid dynasty came into power at the head of this rebellion but was not much better, unfortunately, with some exceptions.

In this early period, which witnessed a number of rebellions, scholars came to agree that rebellion was not permitted, in general. Nonetheless, there were occasional rebellions in late-Islamic history against the established rulers. For example, the Shia often rebelled against Sunni leaders. This led to the emergence of radical Shiite groups known as the *Qaramatiyyah* and the *Hashashiyyun* (better known as 'the Assassins'). The latter made frequent attempts on the

lives of Muslim rulers, including Salah al-Din al-Ayyubi.

Sometimes, whilst prohibiting armed-rebellion, scholars would make withering statements against the leaders in response to their injustice and they would risk their own lives. Advising unjust kings and leaders is a duty upon the scholars; but when such an action entails being seriously harmed, then they chose which is better, to speak out or to remain silent. Hence, one sees that many scholars chose silence in the face of oppression.

Now we have seen the Arab Spring, which did not give birth to anything but the blood of the masses. If we look at the tragedy that has befallen places, as a result of the uprising, we should reach one resolution: rebellion should never have taken place because the loss of innocent life has been so great.

There are more opinions and sources that I could bring but we will suffice by what we have here. However, we have to realise that following any single scholar's opinion in isolation of all others is mere folly. Moreover, it is always better to follow the classical opinions and avoid isolated opinions. Isolated opinions of one scholar here and there are meaningless when the Quran is clear, the hadiths are clear, and when the statements of the jurists and scholars are clear that rebellion is prohibited. In conclusion, anyone who calls to rebellion against the leader is committing a grave sin. No one can ignore the substantial amount of evidence from so many different sources.

Final points

If we look at the world today, we see injustice everywhere. This is a very sad reality and we have to detest the injustice. Nonetheless, we must understand that we cannot force regime change and expect it to bring good.

There are leaders who have committed disbelief but the scholars and people have realised that they cannot speak without endangering their lives. This is the correct dispensation when speaking out puts one's life and the lives of one's family, by protesting and rebelling, at risk.

I have always considered protesting to be pointless because the media never reports the correct numbers who attend. Also, rarely has it caused a change in policy, with the exception of the Vietnam War. Indeed, the good people of the world protested against the recent invasion of Iraq and this was ignored.

Moving on, we should realise that the necessary change must come through the founding political parties that are a viable alternative to current regimes. This is what Sheikh Ramadan al-Buti called for in the 1990s in Syria. Change has to come from peaceful grass roots activism and not from illegal violent rebellion. Indeed, there is not one place that has benefited from rebellion.

There is little doubt that we are heading towards the end of

time. In this regard, one can observe many hadiths about the state of leadership at that time. For example, the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "One of the signs of the Hour and its conditions is that the leaders of every tribe will be hypocrites and the markets will be full of evil people."⁹ In addition, the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "When leadership is given to those who are not worthy then await the hour."¹⁰

Furthermore, Abu Musa al-Ash'ari (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said, "Before you is a time of tribulation like a piece of dark night where a man wakes up a believer and enters into the evening a disbeliever; or he enters into the evening as a believer and wakes up as a disbeliever. The sitting is better than the standing, and the walking is better than the running. Break your bows, cut its bow string and strike your swords on stone [in order to blunt them]. If one of them enters upon you, then be as the best child of Adam [upon him be peace]."¹¹ These hadiths are clear evidence that leaders will be corrupt towards the end of time. What shall we do about this? They say to await the Hour; they do not say that we should protest or rebel. We must understand that removing a leader usually leads to greater tribulation and suffering. The final part of the hadith means that we are to be the better child of Adam who refused to kill his brother,

9 Al-Tabarani in al-Kabir and al-Haythami.

10 Al-Bukhari.

11 Abu Dawud, as cited in Appendix One.

even though his brother came to kill him. Instead, we have to pray for the leaders and not pray against them, in the hope that Allah (the Exalted) will change the circumstances of the people. As Imam al-Tahawi said, "We pray for their rectification, success and forgiveness." I am writing this in the hope of seeing peace in the world, not more war. Imam al-Tahawi creed is the agreed opinion of Abu Hanifah, Imam Muhammad and Abu Yusuf. These are names that no Hanafi can ignore.

APPENDIX THREE

Forty hadith about the obligation of obeying the leader of the Muslims

By Sheikh Yusuf ibn Isma'il Al-Nabhani

(may Allah be pleased with him)

Translated by Arfan Shah Al-Bukhari

In the name of Allah, the Most Merciful, the Most Compassionate

All praise belongs to Allah, the supreme power, [owner of] manifest proofs, the perfect force who is most excellent, the unique king in His dominion over creation and estimation, command and direction. If it was not for this, invention and perfection would not exist. He is the One alone, the only sustainer who was not born, nor does He give birth and there is no comparison to Him. Is this not sufficient proof for the creation of the Creator? Praise be to Him who has no co-deity, no partner, no equal, no overseer, and no supervisor. And where are His ministers and supporters?

May the blessings of Allah be upon our master Muhammad, the bringer of glad tidings, the warner, the enlightened lamp. From all of the creation of Allah, he is a light from Him, a human who Allah sent to all mankind. He is superior to all the Messengers. His nation surpassed all nations as their Books were surpassed by the Quran. Also, may blessings be upon his purified family and his chosen Companions who subdued the kings of polytheism by supporting his religion. They are his heroes and champions.

To commence: I have gathered forty hadith on the obligation of obeying the leader of the Muslims and his deputy, most of them are 'authentic' (*sahih*) or 'good' (*hasan*). In order to encourage the seeker towards his speech (may Allah bestow peace and blessings upon him), he said,

من حفظ على أمتي أربعين حديثاً من أمر دينها
بعثه الله في زمرة الفقهاء والعلماء

"Whoever preserves, for my nation, forty hadith from the affairs of this religion, Allah shall resurrect him in the company of the scholars and jurists."

'Ali ibn Abi Talib (may Allah be pleased with him) and numerous Companions narrate that he (may Allah bestow peace and blessing upon him) said,

من حفظ على أمتي أربعين حديثاً من سنتي
أدخلته يوم القيامة في شفاعتي

"Whoever preserves, for my nation, forty hadith of my Sunna shall be given my intercession on the Day of Judgement." This was narrated by Ibn al-Najjar and Abu Sa'id with an authentic chain.

Moreover, I shall explain the sources at the end [of the hadith], by including the commentaries of Sahih al-Bukhari, Imam Muslim and Mishkat al-Masabih.

I shall begin with the noble Quranic passage:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe, obey Allah, obey the Messenger

1 I could not trace this narration.

and those in authority amongst you."²

Imam al-Nawawi reports that the scholars say that the meaning of "those in authority amongst you" refers to whoever is placed in a position where it is necessary to obey them in their authority. In fact, this is the opinion of all of the scholars of the early community (salaf) and those who came later (khalaf) from the Quranic commentators, jurists and others. Here I shall elucidate on the details of the hadiths. I say:

HADITH ONE

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

من أطاعني فقد أطاع الله ومن عصاني فقد عصى
الله ومن يطع الأمير فقد أطاعني ومن يعص الأمير
فقد عصاني وإنما الإمام جنة يقاتل من ورائه ويتقى
به فإن أمر بتقوى الله وعدل فإن له بذلك أجراً و
إن قال بغيره فإن عليه منه

"Whoever obeys me has obeyed Allah. Whoever disobeys me has disobeyed Allah. Whoever obeys the leader has obeyed me; whoever disobeys the leader

2 Quran, 4:59.

has disobeyed me. The Imam is the protection that you fight behind and are fearful of. If he orders you to fear Allah and is just, then he is rewarded for this. If he says the contrary, then he shall be called to account for it.”³

HADITH TWO

Anas (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

اسمعوا وأطيعوا وإن استعمل عليكم عبد حبشي
كأن رأسه زبيبة

“Hear and obey even if an Ethiopian slave with a head like a dried raisin is ruling over you.”⁴

This means that his hair will be like a dried raisin and curly. In the commentary of al-Bukhari by Hafiz Ibn Hajar, he says it means that if the great leader is an Ethiopian slave, in authority over the region, as in this example, then it is necessary to obey him.

The hadith does not say that the Ethiopian slave will be a great leader. However, the nation could agree to a slave

³ Al-Bukhari and Muslim. Protection is a shield and the ‘Imam’ in all these hadiths refers to the caliphs.

⁴ Al-Bukhari. This is not about racism; rather, this about how Arabs would dislike anyone to rule over them who was not one of them.

[being the ruler]. Al-Khattabi said that it is an exaggeration in [order to emphasise] the matter of obedience.

HADITH THREE

‘Ubadah ibn al-Samit (may Allah be pleased with him) said, “We made an oath with the Messenger of Allah (may Allah bestow peace and blessings upon him) to hear and obey him in difficulty, ease, happiness and sadness, and to have deference, and not to abandon this matter for family and to speak the truth wherever we are.” He (may Allah bestow peace and blessings upon him) said,

إلا أن تروا كفرا بوحا عندكم من الله فيه برهان

“[This obedience is to continue] unless you see clear disbelief with proof from Allah?”⁵

The meaning of “clear” is “to appear”. Imam al-Nawawi said in his commentary on Muslim, “As for going against them, meaning those in authority, fighting them is unlawful according to the consensus of the Muslims, which is manifest from this hadith.”

HADITH FOUR

Ibn ‘Abbas (may Allah pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings

⁵ Al-Bukhari and Muslim.

upon him) said,

من رأى من أميره شيئاً يكرهه فليصبر فإنه ليس
أحد يفارق الجماعة شبراً فيموت إلا مات ميتة
جاهلة

"Whoever sees something disliked in his leader
should be patient, as there is no one who separates
from the majority a hand span except he dies a
death of pre-Islamic ignorance."⁶

HADITH FIVE

Abu Hurayrah (may Allah be pleased with him) narrates
that he heard the Messenger of Allah (may Allah bestow
peace and blessings upon him) say,

من خرج من الطاعة وفارق الجماعة فمات مات
ميتة جاهلية ومن قاتل تحت راية عمية يغضب
لعصبية أو يدعو لعصبية أو ينصر عصبية فقتل
فقتله جاهلية ومن خرج على أمي بسيفه يضرب
برها وفاجرها ولا يتحاشى من مؤمنها ولا يفي لذي
عهد عهده فليس مني ولست منه والعمية الأمر
الأعمى الذي لا يستبين وجهه

"Whoever leaves obedience, separates the majority
and thereafter dies [in that state], he dies a death of
pre-Islamic ignorance. Whoever is killed under the
banner of those-without-vision due whilst angered
with partisanship or calls to partisanship or
supports partisanship and is killed, then he dies in
pre-Islamic ignorance. Whoever of my nation rebels
by the sword is fought, the pious and unrighteous,
and do not avoid the believer. They are not from me
and I am not from them. The blind leader is blind to
that which is before his face."⁷

HADITH SIX

'Awf ibn Malik al-Ashja'i (may Allah be pleased with him)
narrates that the Messenger of Allah (may Allah bestow peace and
blessings upon him) said,

خير أئمتكم الذين تحبونهم ويصلون عليكم وتصلون
عليهم وشرار أئمتكم الذين تبغضونهم ويبغضونكم
وتلعنونهم ويلعنونكم قيل يا رسول الله أفلا ننبأهم
بالسيف فقال لا ما أقاموا فيكم الصلاة وإذا رأيتم
من ولا تكم شيئاً تكرهونه فأكرهوا عمله ولا تنزعوا يدا
من طاعته

"Your best leaders are those whom you love and they

pray for you, and whom you pray for. The worst of your leaders are those whom you hate and they hate you, you curse them and they curse you." It was asked, "O Messenger of Allah, shall we not oppose them by the sword?" He said, "No, as long as they establish the prayer. If you see them do something disliked, then dislike the action and do remove yourselves from obeying them."⁸

HADITH SEVEN

Umm Salamah (may Allah be pleased with her) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

يكون عليكم أمراء تعرفون تنكرون فن أنكر فقد
برئ ومن كره فقد سلم ولكن من رضي وتابع قالوا
أفلا نقاتلهم قال لا ما صلوا لا ما صلوا أي من كره
بقلبه وأنكر بقلبه

"Leaders shall come to you that you like and dislike. If you dislike them, then you are free from their disliked actions and are safe. However, he who is pleased and follows them [shall be sinful]." They asked, "Shall we not fight them?" He said, "No, as

⁸ As stated in Appendix One, when this was cited earlier, Muslim narrates this with a slightly different beginning: "Your best leaders are those whom you love and they love you, and whom you pray for and they pray for you. The worst of your leaders..."

long as they pray." Liking and disliking here refers to doing so with the heart.⁹

HADITH EIGHT

'Abdullah ibn Mas'ud (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إنكم ستون بعد اثرة أموراً تنكرونها قالوا فما تأمرنا يا
رسول الله قال أدوا إليهم حقهم وسلوا الله حقكم

"You shall see, after me, events and matters that you dislike." They asked, "What do you instruct us to do, O Messenger of Allah?" He said, "Give them their rights and ask Allah for your rights."¹⁰

HADITH NINE

Wa'il ibn Hujr (may Allah be pleased with him) narrates that Salamah ibn Yazid al-Ju'fi asked the Messenger of Allah (may Allah bestow peace and blessings upon him), "O Prophet of Allah, what would you say if a leader came into power and we ask for our rights and he prevents us from our rights? What do you order us to do?" He replied,

⁹ Muslim. The last line means that whoever dislikes the sins of the leaders in his heart has denied them and is therefore free from blame.
¹⁰ Al-Bukhari and Muslim.

اسمعوا وأطيعوا فإنما عليهم ما حملوا و عليكم ما حملتم
 "Hear and obey, as they are only tasked with their
 burden [to be just] and you are tasked with your
 burden [to obey]."¹¹

HADITH TEN

'Abdullah ibn 'Umar (may Allah be pleased with them)
 said that he heard the Messenger of Allah (may Allah bestow
 peace and blessings upon him) say,

من خلع يدا من طاعة لقي الله يوم القيامة ولا حجة له
 ومن مات وليس في عنقه بيعة مات ميتة جاهلية
 "Whoever withdraws obedience [of a leader] meets
 Allah on the Day of Judgement without a defence;
 and if he dies [like that] then there is no price
 for his neck, and he dies the death of pre-Islamic
 ignorance."¹²

HADITH ELEVEN

Abu Hurayrah (may Allah be pleased with him) narrates
 that the Messenger of Allah (may Allah bestow peace and
 blessings upon him) said,

11 Muslim.
 12 Muslim.

كانت بنو إسرائيل تسوسهم الأنبياء كلما هلك نبي
 خلفه نبي و إنه لا نبي بعدي وسيكون خلفاء
 فيكثرون قالوا فما تأمرنا قال اوفوا ببيعة الأول فالأول
 أعطوهم حقهم فان الله سائلهم عما استرعاهم

"The tribe of Israel used to be ruled by Prophets,
 each one following being a deputy of a Prophet.
 There shall be no Prophet after me; rather, there
 shall be many caliphs." They said, "What do you
 order us to do?" He replied, "The one who receives
 the oath first has priority over the others. So give
 them their rights. Allah will question them about
 those under their authority."¹³

HADITH TWELVE

'Arfajah (may Allah be pleased with him) said that he
 heard the Messenger of Allah (may Allah bestow peace and
 blessings upon him) say,

إنه سيكون هنات وهنات فمن أراد أن يفرق أمر
 هذه الأمة وهي جميع فاضربوه بالسيف كائنا من كان
 "There shall be tribulations: tribulations upon
 whoever desires to separate the affair of this
 nation. Gather them and smite them by the sword,

13 Al-Bukhari and Muslim.

wherever they are.”¹⁴

And in another narration in Muslim it is narrated that he heard him say,

من أتاكم وأمركم جميع على رجل واحد يريد أن يشق
عصاكم أو يفرق جماعتكم فاقتلوه والهتات جمع هنة و
هي هنا الفتن والأمور الحادثة وشق العصا كناية عن
تفريق الجماعة

“Whoever is brought to you while you have one man as your leader, and he desires sedition and to split the group, then kill him who seeks sedition, new affairs and the splitting of the group.”

HADITH THIRTEEN

‘Abdullah ibn ‘Umar (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

من بايع إماماً فأعطاه صفقة يده وثمرة قلبه فليطعه
إن استطاع فإن جاء آخر ينازعه فاضربوا عنق
الآخر

“Whoever takes an oath with a leader is making

14 Muslim.

a transaction with his hand and the fruit of his heart. So he should obey as much as he is able; and if another comes he should refrain and smite the neck of the other.”¹⁵

HADITH FOURTEEN

Al-Harith al-Ash’ari (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

أمركم بخمس بالجماعة والسمع والطاعة والهجرة
والهاد في سبيل الله فإنه من خرج من الجماعة قيد
شبر فقد خلع ربة الاسلام من عنقه إلا أن يراجع
ومن دعى بدعوى الجاهلية فهو من جثى جهنم وإن
صام وصلى و زعم أنه مسلم

“I command you [to abide by] five matters: congregation, hearing, obedience, migration and striving in the path of Allah. Anyone who leaves the congregation to the extent of a hand span has freed himself from the rope of Islam, unless he returns. Whoever calls with the call of pre-Islamic ignorance, he is at the footstool of Hell, even if he fasts, prays and claims that he is Muslim.”¹⁶

15 Muslim.

16 Ahmad and al-Tirmidhi.

HADITH FIFTEEN

Abu Bakrah (may Allah be pleased with him) narrates that he heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say,

من أهان سلطان الله في الأرض أهانه الله

"Whoever humiliates a sultan of Allah on the earth, Allah will humiliate him."¹⁷

HADITH SIXTEEN

Abu Bakrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

من أجل سلطان الله أجله الله يوم القيامة

"Whoever dignifies a sultan of Allah, Allah dignifies him on the Day of Judgement."¹⁸

HADITH SEVENTEEN

Ibn 'Umar (may Allah be pleased with them) narrates that the Messenger of Allah (may Allah bestow peace and

¹⁷ Al-Tirmidhi (who ranked it as hasan gharib).

¹⁸ Al-Tabarani.

blessings upon him) said,

إن السultan ظل الله في الأرض يأوي إليه كل مظلوم
من عباده فإذا عدل كان له الأجر وعلى الرعية
الشكر وإذا جار كان عليه الإصر وعلى الرعية
الصبر

"The sultan is the protection of Allah upon the earth and refuge for every servant from oppression. If he is just, then he has the reward and [his people should be] grateful subjects. If he is despotic, then he has an agreement that his subjects be patient."¹⁹

HADITH EIGHTEEN

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

السلطان ظل الله في الأرض يأوي إليه الضعيف و
به ينتصر المظلوم ومن أكرم سلطان الله في الدنيا
أكرمه الله يوم القيامة

"The sultan is the protection of Allah upon the earth. The weak seek refuge with him and he is given victory by the oppressed. Whoever honours a

¹⁹

Al-Bayhaqi in Shu'ab al-Iman.

sultan of Allah in the world, Allah honours him on the Day of Judgement.²⁰

HADITH NINETEEN

Abu Darda' (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إن الله تعالى يقول لا إله إلا أنا مالك الملوك
وملك الملوك قلوب الملوك في يدي وإن العباد إذا
أطاعوني حولت قلوب ملوكهم عليهم بالرحمة والرأفة
وإن العباد إذا عصوني حولت قلوبهم بالسخطه
والنقمة فساموهم سوء العذاب فلا تشغلوا أنفسكم
بالدعاء على الملوك ولكن اشغلوا أنفسكم بالذكر
والتضرع كي أكفيكم ملوككم

"Allah (the Exalted) stated, "I am Allah, there is no other deity. I am the possessor of dominion. I am the King of Kings, and the hearts of kings are in My control. If the servants obey Me, I change the conditions of the kings to show them mercy and compassion. If My servants disobey Me, then I change their hearts to indignation and vengeance; so they are compelled with severity. So do not busy

yourselves with supplications against the kings; rather, busy yourselves with remembrance and submissiveness so that it suffices you from your kings.²¹

The meaning of this hadith is given in two hadiths: one is narrated by al-Daylami in *Musnad al-Firdaws* on the authority of Abu Bakrah (may Allah be pleased with him). He narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

كما تكونوا يولى عليكم

"As you are so you shall be ruled."

The second hadith is narrated by Ibn al-Najjar on the authority of 'A'ishah (may Allah be pleased with her) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لا تشغلوا قلوبكم بسب الملوك ولكن تقربوا إلى الله
تعالى بالدعاء لهم يعطف الله تعالى قلوبهم عليكم

"Do not busy yourselves by cursing the kings; rather, turn to Allah in supplication for them, and Allah (the Exalted) shall incline their hearts to you."

HADITH TWENTY

Abu Dharr (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

ثَنَانٌ خَيْرٌ مِنْ وَاحِدٍ وَثَلَاثَةٌ خَيْرٌ مِنْ اثْنَيْنِ وَأَرْبَعَةٌ خَيْرٌ مِنْ ثَلَاثَةٍ فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللَّهَ لَنْ يَجْمَعَ أُمَّتِي إِلَّا عَلَى هَدًى

"Two is better than one, three is better than two, and four is better than three. So cling to the congregation, as Allah did not unite this nation except that He guided it."²²

HADITH TWENTY-ONE

Mu'adh ibn Jabal (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

أَطِعْ كُلَّ أَمِيرٍ وَصَلْ خَلْفَ كُلِّ إِمَامٍ وَلَا تَسُبَّنْ أَحَدًا مِنَ الْأَصْحَابِي

"Obey every leader, pray behind every Imam and do not curse a single one of my Companions."²³

22 Ahmad, with an authentic chain.

23 Al-Tabarani.

HADITH TWENTY-TWO

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إِنَّ اللَّهَ تَعَالَى يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا وَأَنْ تَنَاصَحُوا مِنْ وَلَاءِ اللَّهِ أَمْرَكُمْ وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةُ السُّؤَالِ وَإِضَاعَةُ الْمَالِ

"Allah (the Exalted) is pleased by three things for you and displeased by three things for you. The things that please Him are: that you worship Him and do not associate anything with Him; that you all cling to the rope of Allah [the Quran] and do not divide; and that you advise whoever Allah places in authority over you. Moreover, He dislikes vain speech, constant questioning and the squandering of wealth."²⁴

HADITH TWENTY-THREE

Abu Ruqayyah Tamim ibn Uways al-Dari (may Allah be pleased with him) narrates that the Prophet (may Allah

24 Ahmad and Muslim.

bestow peace and blessings be upon him) said,

الَّذِينَ النَّصِيحَةُ قُلْنَا لِمَنْ؟ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ
وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

"Religion is sincerity." We asked, "To whom?"
He replied, "To Allah, His book [the Quran], His
Messenger, to the leaders of the Muslims and to the
generality."²⁵

HADITH TWENTY-FOUR

Ibn 'Abbas (may Allah be pleased with them) narrates
that the Messenger of Allah (may Allah bestow peace and
blessings upon him) said,

تَجَاوَزُوا عَنْ ذَنْبِ السَّخِي وَ زَلَّةِ الْعَالَمِ وَسُطُوَةِ
السُّلْطَانِ الْعَادِلِ فَإِنَّ اللَّهَ تَعَالَى آخَذَ بِيَدِهِمْ كُلَّمَا عَثَرَ
عَاثَرُ مِنْهُمْ

"Pardoned are the sins of the generous, the mistakes
of the scholar and the hastiness of a just sultan, as
Allah (the Exalted) has taken from their hands all
their stumbles and errors."²⁶

²⁵ Muslim 55, Abu Dawud 4944, al-Nasa'i 7/156, Ahmad 4/102, and Al-
Hammadi 837.

²⁶ Al-Khattabi.

HADITH TWENTY-FIVE

Jabir ibn 'Abdullah (may Allah be pleased with him) narrates
that the Messenger of Allah (may Allah bestow peace and
blessing upon him) said,

ثَلَاثَةٌ لَا يَسْتَخَفُّ بِحَقِّهِمْ إِلَّا مَنَافِقُ بَيْنَ النِّفَاقِ ذُو
الشَّيْبَةِ فِي الْإِسْلَامِ وَالْإِمَامُ الْمَقْسُطُ وَمُعَلِّمُ الْخَيْرِ

"Three rights are belittled by no one except a
hypocrite in his hypocrisy: the elderly in Islam, the
just leader and the teacher of good."²⁷

HADITH TWENTY-SIX

Anas (may Allah be pleased with him) narrates that the
Messenger of Allah (may Allah bestow peace and blessings
be upon him) said,

السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ مَنْ غَشَّهَ ضَلَّ وَمَنْ
نَصَحَهُ اهْتَدَى

"The sultan is the protection of Allah upon the
earth. Whoever cheats him is misguided and
whoever gives advice is guided."²⁸

²⁷ Abu al-Shaykh.

²⁸ Al-Bayhaqi.

HADITH TWENTY-SEVEN

Anas (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings be upon him) said,

إذا مررت ببلدة ليس فيها سلطان فلا تدخلها إنما
السلطان ظل الله ورحمه في الأرض

"When you pass a country without a sultan do not enter it, as the sultan is the protection of Allah and His authority upon the earth."²⁹

HADITH TWENTY-EIGHT

Abu Umamah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لا تسبوا الأئمة وادعوا الله لهم بالصلاح فإن صلاحهم
لكم صلاح

"Do not curse the leaders. Pray to Allah for their goodness; and if you are good to them, they will be good to you."³⁰

29 Al-Bayhaqi.
30 Al-Tabarani.

HADITH TWENTY-NINE

Abu 'Ubaydah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لا تسبوا السلطان فإنه فيء الله في أرضه

"Do not curse the sultan as he is the protection of Allah upon the earth."³¹

HADITH THIRTY

Abu Bakr the Truthful (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

السلطان العادل المتواضع ظل الله ورحمه في الأرض
يرفع له عمل سبعين صديقا

"The humble, just sultan is the protection of Allah and His authority upon the earth. He is raised, for his actions, seventy ranks of the truthful."³²

HADITH THIRTY-ONE

'Abdullah ibn 'Umar (may Allah be pleased with them)

31 Al-Bayhaqi.
32 Abu al-Shaykh.

narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إن المقسطين عند الله على منابر من نور عن يمين الرحمن وكلتا يديه يمين الذين يعدلون في حكمهم وأهليهم وما ولوا

"The just are with Allah upon pillars of light, before the All-Merciful. To the right are those whom they treated with justice in their rulings, their people and those in their authority."³³

HADITH THIRTY-TWO

Ibn 'Abbas (may Allah be pleased with them) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

يوم إمام عادل أفضل من عبادة ستين سنة

"One day of a just ruler is better than sixty years of worship."³⁴

HADITH THIRTY-THREE

'Iyad ibn Himar (may Allah be pleased with him) heard the

33 Muslim.

34 Al-Tabarani, with a hasan chain.

Messenger of Allah (may Allah bestow peace and blessings upon him) say,

أهل الجنة ثلاثة ذو سلطان مقسط موفق و رجل رحيم رفيق القلب لكل ذي قربى مسلم وعفيف متعفف ذو عيال

"The people of Paradise are three kinds: a successful, just leader; a merciful person with a gentle heart to every Muslim relative; and a modest person with a large family who restrains himself from begging."³⁵

HADITH THIRTY-FOUR

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

ثلاثة لا ترد دعوتهم الصائم حتى يفطر والإمام العادل و دعوة المظلوم يرفعها الله فوق الغمام ويفتح لها أبواب السماء ويقول الرب وعزتي لأنصرك ولو بعد حين

"Three people are never refused their supplication: the fasting person when he breaks his fast; the just

35 Muslim.

leader; and the supplication of the oppressed. Allah raises the latter above the clouds, opens the doors of Paradise to it and the Lord says, 'By My Might, I will support you, even after an interval.'³⁶

HADITH THIRTY-FIVE

Abu Sa'id al-Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إن أحب الناس إلى الله يوم القيامة وأقربهم منه
مجلسا إمام عادل وإن أبغض الناس إلى الله يوم
القيامة وأشدّهم عذابا

"The most beloved of people according to Allah on the Day of Judgement, and those in closest proximity, will be a just leader. The most hated of people according to Allah on the Day of Judgement, and those who will receive the severest punishment..." In another narration,

أبعدهم منه مجلسا إمام جائر

"the furthest in proximity is the tyrannical leader."³⁷

³⁶ Ahmad, al-Tirmidhi (who ranked it as hasan), Ibn Majah, Ibn Khuzaymah, and Ibn Hibban.

³⁷ Al-Tirmidhi, who ranked it as hasan gharib.

HADITH THIRTY-SIX

'Umar ibn al-Khattab (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إن أفضل عباد الله عند الله منزلة يوم القيامة إمام
عادل رفيق وإن شر الناس عند الله منزلة يوم
القيامة إمام جائر خرق

"The best of the servants of Allah with Allah, in terms of their proximity on the Day of Judgement, will be a tender, just leader. The worst of people with Allah, in terms of their proximity on the Day of Judgement, will be a harsh, unjust leader."³⁸

HADITH THIRTY-SEVEN

Mu'qil ibn Yasar (may Allah pleased with him) said that he heard the Messenger of Allah (may Allah bestow peace and blessings be upon him) say,

ما من وال يلي رعية من المسلمين فيموت وهو غار
لهم إلا حرم الله عليه الجنة

"There is no leader given authority over the Muslims

who dies and has cheated them except Allah makes Paradise unlawful for him."³⁹

HADITH THIRTY-EIGHT

'A'ishah (may Allah be pleased with her) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

اللهم من ولي أمر أمتي شيئا فشق عليهم فاشقق عليه ومن ولي من أمر أمتي شيئا فرفق بهم فرفق به

"O Allah, be harsh with whoever is in authority over my nation and is harsh with them. And be gentle to whoever is in authority over my nation and is gentle with them."⁴⁰

HADITH THIRTY-NINE

Abu Sa'id al-Khudri and Abu Hurayrah (may Allah be pleased with them) narrate that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

ما بعث الله من نبي ولا استخلف من خليفة إلا كانت له بطنتان بطانة تأمره بالمعروف وتحضه عليه

39 Al-Bukhari and Muslim.
40 Muslim.

و بطانة تأمره بالشر وتحضه عليه والمعصوم من عصمه الله

"Allah does not send a Prophet nor appoint his successor except they have two entourages: one commanding the good and inclining to it; and one commanding to evil and inclining to it. It is the sacrosanct who are protected by Allah."⁴¹

HADITH FORTY

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

سبعة يظلهم الله في ظله يوم لا ظل إلا ظله إمام عادل وشاب نشأ في عبادة الله و رجل قلبه معلق بالمسجد إذا خرج منه حتى يعود إليه و رجلان تحابا في الله فاجتمعا على ذلك وافترقا عليه و رجل ذكر الله خاليا ففاضت عيناه و رجل دعت امرأته ذات منصب وجمال فقال إني أخاف الله رب العالمين و رجل تصدق بصدقة فأخفاها حتى لا تعلم شمله ما تنفق يمينه

41 Al-Bukhari.

"Seven are given shade by Allah on the day where there is no shade except what He provides: a just ruler; a youth reared in the worship of Allah; a man whose heart is attached to the masjid so when he leaves he anticipates returning; two men who love each for the sake of Allah, so they meet and leave like this; a man who remembers Allah alone until he sheds tears; a man who is called by a woman possessing rank and beauty and says, 'I fear Allah, the Lord of the universe'; and a man who gives charity in secret so that his left hand does not know what his right hand has spent."⁴²

Know that the sources for these forty hadith that I have gathered are three: *Mishkat al-Masabih* of al-Khatib al-Tabrizi; *al-Tarhib wa al-Tarhib* of Hafiz al-Mundhiri; and *al-Jami' al-Saghir* of Imam al-Suyuti. Then I returned to al-Bukhari and Muslim and narrated from them.

This work was completed in the month of Dhu al-Hijjah in the year 1312 AH of our master Muhammad, the master of creation; and may the most virtuous prayers and peace be upon him, his family and his honourable Companions, from the beginning to the end! Glorified is our Lord, the mighty Lord, free of what they ascribe Him. May peace be upon the Messengers and all praise belongs to Allah, Lord of the universe!

This translation was completed on the 27th Sha'ban 1432/29th July 2011 by Arfan Shah.

42 Al-Bukhari.

Allah (the Exalted) says, "The Hour draws near" (Quran 54:1), which refers to the Day of Judgement. The Prophet (may Allah bestow peace and blessings upon him) said, whilst pointing with his index and middle fingers, "The time of my advent and the Hour are like these two fingers" (Bukhari). The Prophet (may Allah bestow peace and blessings upon him) enumerated numerous "signs" ('alamat or ashrat), both "major" (kubra) and "minor" (sughra), that herald the Hour, and encouraged preparing for it with good deeds. Accordingly, Islamic scholars, through the generations, have collected and transmitted these narrations.

These signs include the spread of societal corruption of various kinds, as well as the emergence of the Imposter (Dajjal) and the righteous leader called the Mahdi, the return of 'Isa (upon him be peace), and the various stirring natural events (such as earthquakes, land cave-ins, high winds and fierce fire, and the rising of the sun from the west) which lead to the gathering of humanity for the Day of Judgement. This short treatise includes the narrations for these events. Included is forty hadiths about the end of time and forty hadith about obeying the leader both compiled by Sheikh Yusuf.

Sheikh Yusuf al-Nabhani (1849-1932) was a Palestinian scholar. After his initial studies in his locality, he studied in al-Azhar, Egypt, between 1866 and 1872, where he studied the Islamic disciplines with numerous prominent scholars. He also spent a few years researching and publishing in Istanbul. He served as a chief judge in Jerusalem and then Beirut. After living in Medina for some time, he returned to Beirut and later passed away there in the beginning of the month of Ramadan. He has left a vast collection of works, on a variety of subjects, but many are focused on the character and being of the Prophet (may Allah bestow peace and blessings upon him).

